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THE MEANING OF DREAMS

This One

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MIND AND HEALTH SERIES

Edited by H. Addington Bruce, A.M.

THE MEANING *of* DREAMS

BY

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"Dreams are the true interpreters of our inclinations; but great skill is required to sort and understand them."

—MONTAIGNE.

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To

E. D. C.

EDITORIAL INTRODUCTION

IN accordance with the purpose of this series to extend knowledge of the important discoveries affecting individual and social welfare that have been made during recent years through psychological investigation, the present volume surveys the principles and results of scientific dream-analysis along the lines first formulated by Doctor Sigmund Freud, of Vienna. Though Freud's views are by no means those of all medical psychologists, and have indeed been vigorously criticized by not a few, there is general agreement that he has rendered a real service to both psychology and medicine by his demonstration of the practical value of dream-study. Certainly no one has more thoroughly investigated

the mechanism of dreams, and all future explorers of this phase of the mental life of man will owe much to his pioneering efforts.

To be sure, it must also be said that most medical psychologists at present believe Freud has erred in attempting to reduce all dreams to a single formula. Certainly, however, his formula holds good in a surprisingly large number of instances, as the reader will discover. And, apart from the question of its invariability, there can be no denying the soundness of the fundamental principle on which all Freudian dream-analysis rests—the principle, namely, that every dream, no matter how trivial, fantastic, or meaningless it may seem, has a definite meaning, and a meaning that sometimes is of great significance to the dreamer.

Consequently a series like the present one would be incomplete without a detailed survey of dreams from the Freudian stand-

point. For this task Doctor Coriat is well qualified. Few American physicians are as familiar as he with the doctrines and methods of Freud, or have applied them so consistently in the treatment of nervous and mental disease. He has had an extensive clinical experience, having been for some years connected with the Worcester State Hospital for the Insane, and afterward with the Boston City Hospital, with which he still is associated. He is a member of many scientific, medical, and learned societies in America and Europe, is one of the editors of the *Journal of Abnormal Psychology*, and, besides having written many technical papers on nervous and mental disorders, is the author of a valuable textbook on "Abnormal Psychology." In that work, as in this, Doctor Coriat draws on his own experiences to illustrate and reinforce the more important points in his exposition.

H. ADDINGTON BRUCE.

PREFACE

THE new psychology of dreams, as elaborated by Freud, represents one of the greatest advances ever made in our knowledge of the human mind and of human motives. For abnormal psychology, dream-analysis can be compared only in importance with the discovery of the origin of species and of the factors of organic evolution in the field of biology. The analysis of dreams is not only of great theoretical value in the understanding of the unconscious but has its practical side as well, in giving medicine the most potent instrument which it has ever possessed in the treatment of certain functional nervous disturbances.

PREFACE

This volume is written along purely psycho-analytic lines, and every dream therein has been personally analyzed by the author. Its aim is to give the general reader an outline of the meaning of dreams as elaborated by the psycho-analytic school, with its applications to medical science, in particular to that method of psychotherapy known as psycho-analysis. Because of the great difficulties inherent in the subject of dream-analysis, only the basic principles have been given, the details being left for the special treatises and journals on the subject.

ISADOR H. CORIAT.

BOSTON, February, 1915.

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THE MEANING OF DREAMS

CHAPTER I

The Problem of Dreams

EVERYBODY dreams, and every dream means something, no matter how fragmentary and ridiculous it may appear. It may be symbolic of something deep-seated in the personality of the dreamer, or it may indicate something trivial, but in every case, the dream has a meaning, which can only be discovered through an analysis of the dream itself. It is the purpose of this book to describe such analysis of dreams in simple language.

The various psychological theories of dreams have ascribed their origin to physi-

cal and organic stimuli which pour into the brain during sleep. In the light of modern investigations in the field of psycho-analysis, this view-point has been proven to be too superficial, because such an interpretation does not explain, for instance, how an uncovered foot may at one time give rise to a dream of freezing to death amid Arctic snows, and on another occasion, in the same individual, lead to a dream of being bound hand and foot before a gigantic electric fan as a form of martyrdom for some religious belief. The central problem of dream psychology, therefore, must answer the question as to why the dreamer interprets the physical or organic stimulus as he does, and why the same stimulus often gives rise to widely different types of dreams.

The theory of dream formation as elaborated by Freud does indeed admit that external stimuli may often enter into the complex machinery of the dream, but only

as an instigator or starter of the dream, in much the same manner as the self-starter of an automobile, which throws all the cylinders of the motor into action. The real makers of the dream, however, according to psycho-analysis, are certain unconscious mental processes. The psycho-analytic view-point goes a step further and shows in addition how the unconscious and ofttimes latent mental process may be transformed into a most complex dream by means of certain well-known dream mechanisms. Therefore, any stimulus, — physical, organic, or ideational, — is merely the instigator or activator of important mental processes in the formation of the dream. We must emphasize the term "important", since no dream ever deals with trifles, but only with subjects of great personal interest to the dreamer.

Because the dream undergoes such an elaborate transforming process, it must conceal within itself not only the uncon-

scious thoughts which actually give rise to it, but also all the stimuli, physical or mental, which have thrown these mental mechanisms into activity. Therefore, the dream must be deciphered or analyzed in order to be understood. The deciphering of a dream is one of the functions of psycho-analysis, which, in its broadest sense, may be defined as that method which, without the use of hypnosis, investigates human motives and the content of the unconscious.

Such an analysis demonstrates that while on the surface the dream may appear to be a weird, absurd, and disconnected phantasmagoria, yet the unconscious thoughts which give rise to it are arranged in a logical order and have a definite purpose in the protection of the mental well-being of the dreamer. The dream, therefore, is a symbol of certain mental processes, and as will be demonstrated later, it represents the fulfillment of a wish which for years

may have lain dormant in the unconscious.[1] This is why the dream is so important a factor for a proper understanding of human personality, normal and abnormal, and for a proper interpretation of human character. The dream has likewise a genetic meaning and can be used to interpret the unconscious desires of both the race and society.

A man's motives and character cannot be judged by his conduct or his speech, because his conduct may conceal his inner feelings, or the conventionalities of modern civilization may have taught him to suppress and thus rationalize his real emotions and desires. In the true interpretation of man, the psycho-analysis of dreams comes to our rescue. Dreams are not the disordered phantasmagoria of a partially sleeping brain, but are logical and well ordered, and conceal within themselves our true

[1] The term "unconscious" is used in this book, not in the popular sense of loss of consciousness, but as meaning mental processes of which we are not aware, but of which we may become aware in dreams or through certain technical devices.

wishes and desires. The dream reveals the true inner man, his various motives and desires, hidden from the view of others and often hidden from his own conscious thoughts. Consequently, when rightly interpreted, dreams are the real key to the riddle of human life, because through them the door is unlocked to our unconscious and our real selves. The unconscious is our true self, not our conscious thinking, with its rationalization of all our mental processes.

The dream may also use popular and even strange phrases in its symbolism, reminding one strongly of punning and witticisms. In fact, Freud's theory of wit is based upon the same mental mechanism as that of dreaming. For instance, a woman had the following dream. She seemed to see a fair-haired child, resembling the Cupid which appears on Valentines and with a pink scarf about the body, sitting on an elephant and driving it. The analysis of

this apparently absurd dream was most interesting. Two types of instigators of the dream could be determined: a physical one, some pictures of recently acquired elephants at a Zoological Garden; and a mental one, a desire to buy Valentines for some children. In this woman there was a strong wish for motherhood, which for certain reasons was difficult of fulfillment. She felt that if she had a child at her period of life it might be a great burden to her. Therefore, the unconscious deliberately picked out the elephant as an instigator, because it served its purpose as a pun, — namely that a child might be "an elephant on her hands."

Thus "the interpretation of dreams is, in fact, the *via regia* to the interpretation of the unconscious, the surest ground of psycho-analysis, and a field in which every worker must win his convictions and gain his education" (Freud). Dream interpretation, even in a practical, so-called

materialistic state of society, is not a form of interesting and idle scientific play, but a practical method of the utmost importance, since it gives us an insight into the inner nature of man, into his real motives and desires, into his unconscious mental life.

From the period of the earliest Babylonian records up to modern times, a belief in the interpretation and the veracity of dreams, particularly in foretelling the future, was possessed by the mass of people. The popular point of view has always been that a dream is a symbol and has something of importance concealed within it, and this hidden meaning, often cryptic, can be interpreted. For years psychologists have held the opinion that the dream was a senseless grouping of ideas which ran rampant in the brain of the sleeper, claiming indeed that the sleeping brain was incapable of any form of logical thinking. Therefore, dreams became mere curiosities, not

worthy of study by any intelligent individual. On the one hand we were confronted by the superstitious and the prophetic value ascribed to dreams which existed for centuries and on the other by the psychological skeptic.

The year 1900 is one of great significance for psychology in general and for the psychology of dreams in particular. In that year, the Viennese neurologist, Doctor Sigmund Freud, first published his "*Traumdeutung*" ("Interpretation of Dreams"), a work of profound erudition and representing years of study and close observation. This work opened a new vista in the interpretation of dreams and of the unconscious mental life, and so epoch-making was it that it made all previous attempts in this direction seem almost absolutely worthless. In it Freud showed for the first time that the dream was of great importance psychologically and was really the first link in the chain of normal and abnormal

psychic structures. For the first time, too, there was opened a certain road to the explanation of unconscious mental processes, processes which are admitted today to contain the greater portion of human personality. As a result of these investigations the dream became divested of the triviality ascribed to it by the academic psychologist and the superstition which so long had held the masses of people and been portrayed in the popular dream-book.

Dream mythology had become a genuine dream psychology; the dream was no longer the "child of an idle brain, begot of nothing but vain fantasy." The dream had become of practical importance, on the one hand to the psychologist in interpreting unconscious mental processes, and on the other to the physician, in giving him for the first time a method for the clear understanding of such abnormal mental states as phobias, obsessions, delusions, and hallucinations. The dream had become the

real interpreter of normal human life and of abnormal mental mechanisms, and through the elaboration of the psycho-analytic method which was made possible through this new dream psychology, the dream had also become the most potent instrument for the removal of the symptoms of certain functional nervous disturbances.

Thus the "*Traumdeutung*" has come to occupy the same central and important place for abnormal psychology as the "Origin of Species" did for biology. Through the researches of the active workers in the field of psycho-analysis, certain modifications have crept in and are continuing to creep in, the same as in the later work of De Vries and Mendel for evolution and the origin of species, without, however, in either case changing the fundamental principles as set forth by the original discoverer.

The technique of dream-interpretation is

most difficult. A dream of an instant may require dozens of pages for its proper interpretation, thus showing how condensed a product the dream is. Without training in neurology and psychiatry, and without an accurate knowledge of Freud's theories, one cannot hope to succeed in dream-analysis, which is the basis of the psychoanalytic treatment of the neuroses, any more than one can do a complicated chemical analysis without training in the elements of chemistry.

Chapter II

An Example of Dream-Analysis

IT is best to take as a starting point in explaining dream-analysis the interpretation of an ordinary dream, thus paving the way for a clearer understanding of the psychology of dreams and the various mental mechanisms which enter into their formation. To interpret or analyze a dream means to find out its inner and often hidden meaning, to collect the thoughts or mental processes which have produced the dream and out of which the dream is constructed.

Only a portion of the analytic procedure can be described, and since dream-analysis is an art as well as a science, a considerable knowledge of psychopathology is needed as well as long experience in dream-inter-

pretation. In fact, the analysis of dreams is a highly technical procedure, and like other technical methods, must be fully learned and mastered before it can be adequately handled as an instrument to penetrate the deepest and most significant aspects of our thoughts. No amount of reading can make a psycho-analyst any more than one can expect to paint portraits by reading how to do it.

For certain reasons I shall choose the following dream of a medical friend, which was dreamed in the late morning and written down immediately on awakening, thus making its recollection exceedingly accurate, as it was particularly vivid and intense. This dream I was given the opportunity to analyse fully. It will be noticed that while the dream is short, the analysis occupies many pages. This is a fact of great significance which will be subsequently explained in detail. As in all dream-analysis, there were opened up

certain data of exceedingly intimate relationship, which led into places where discretion was needed. Thus for personal reasons, these mental processes cannot be mentioned, while other data which it may be necessary to disclose will be more or less disguised. These omissions do not, however, in any way invalidate the purpose of the analysis which we wish to emphasize: namely, a study of the various dream mechanisms.

THE DREAM

My friend seemed to be in the dining-room at the home of Doctor and Mrs. X. From the room the entrance-hall could be seen. Mrs. X. was there and looked perfectly natural, while Doctor X. appeared to be sitting on the edge of a leather-covered chair. Doctor X. appeared changed, however. In place of a short moustache, it seemed that he had grown a beard resembling the beard of the dreamer; he appeared

rather thinner than usual, while his hair was silky and of light tow color. The three appeared to be talking earnestly and intimately about some subject which the dreamer was unable to remember. In the midst of the conversation, the front door-bell rang. Doctor X. went to the door, and as he was leaving the room, Mrs. X. remarked: "That is a rabbi; we don't want any more rabbis in here."

Then she dived suddenly under the table as if to hide, crouching low in a most undignified manner, entirely out of keeping with her usual dignified behavior, and motioned to the dreamer to hide in a closet. Doctor X. came back and with a smile said: "It wasn't a rabbi; it was a package." Then all resumed easy conversation. Doctor X. then remarked that he was not going to Europe this year on account of the war and added: "Have you read Wells's 'The World Set Free'?" My friend replied that he had read it

shortly after publication and added that it was remarkable how Wells had so clearly predicted in the book many of the events of the present European war. Then Doctor X. replied: "Yes and the Holland dikes or dams — and they are going to erect a monument to the Prince of Lumbago."

Now what does this nonsensical, apparently meaningless dream signify, and how did this conglomeration of ideas come into the dreamer's head? What was the mental process that produced the change in the personal appearance of an intimate friend, and made a dignified young woman act and talk in such a curious manner? What was the meaning of the ridiculous phrase "the Prince of Lumbago?" What was behind the dreamer's thought that prompted him to put the remark about rabbis in the mouth of the young woman? At this point a brief preliminary statement, even

at the risk of later repetition, becomes necessary.

The success of a psycho-analysis of a dream depends upon the subject whose dream is analyzed. He must tell everything that comes into the mind concerning each element of the dream and not suppress or brush aside an idea because it appears unimportant or of no significance. No association that arises is too trivial for the analysis; everything is essential. In other words, the attitude of the subject towards his dream must be purely objective; he must, in cold blood, as it were, dissect the dream into its component parts. This is best done in a quiet, restful position and with the concentrated attention on each dream-element. This is merely a brief outline of the procedure of dream-analysis. The finer technical points and the interpretation of the symbolism of dreams, for reasons of space and because of the special difficulties involved, cannot

be discussed here. It is important, however, to point out that dreams make abundant use of symbolisms to disguise the latent thoughts producing the dream, and these symbols have the same general meaning in all dreams because they belong to the unconscious thinking of the human race.

Toward this procedure there will arise the natural criticism that then a dream can be made to say almost anything; it can be twisted and distorted at random. This, however, is not so, for the free associations employed in dream-analysis are really not free. They are no more due to chance than the falling of a stone is due to chance. In the physical world both speed and direction of falling objects are brought about by the inexorable law of gravitation. So in the mental world, ideas apparently chosen at random are subject to a definite law. The thoughts do not come haphazard. The free associations brought forth in the

analysis of a given element of a dream are produced by the same mass of unconscious thoughts as create the particular dream-element under examination.

When one thinks voluntarily of a number, for instance, we find on analysis that the number which occurs is not a voluntary product, but determined by thoughts of which the subject is not aware, i.e. unconscious thoughts. Thus the number, like the apparently free association, is motivated by unconscious thoughts. An example of this apparently random or "chance" choosing of numbers occurred in the following dream: A woman dreamed that she was counting nickels used for telephoning and found that she had nine, counting them in three's, as, three — six — nine. How is this all to be explained? Were the numbers in the dream of accidental occurrence, chance figures, an arbitrary choice, or were they caused by ideas unknown to the consciousness of the

dreamer? An analysis of this dream revealed the concealed mental feelings of the woman and demonstrated that repressed memories, pushed out by consciousness because painful, revealed themselves in these apparently chance numbers. Thus she had been married twelve years (nine plus three equals twelve, the end numbers of the counting process) and at the end of nine years certain domestic difficulties with her husband entered into her life, rendering her very unhappy. This difficulty occurred three years ago. Furthermore, she wondered if her husband would give her the annual birthday gift, as her birthday was approaching on the twenty-seventh day of the month (nine times three equals twenty-seven) in which the dream occurred.

In a like manner, if attention be focussed on any particular element of a dream, and everything that comes into the mind be related without criticism, it will be found that the incoming thoughts brought to

the surface are directly or indirectly related to the specific dream-element. There is no free choice in the ideas which appear; there is a rigorous relation of one idea to another. This relationship is called *determinism.*

On this theory of determinism the psycho-analytic procedure is based. Furthermore, there is a remarkable similarity in the dream-interpretation of the dreams of different individuals. In fact, certain so-called "typical dreams" in various individuals, — which nearly every one has dreamed, — such as the dream of being clothed in insufficient clothing, or the dream of the death of a near and dear relative, can all be traced to the same unconscious thoughts. This could only take place if there were a psychical connection between the apparently random thoughts. The collateral thoughts, too, in dreams of the same type, lead to the same inevitable conclusion. Furthermore, in the similar

technical method of the association tests,[1] the reply given to a certain test word is only superficially at random. There exists here, as in the free association procedures of dream-analysis, a deep connection between the test word and the reply. Our conscious motives and our conscious thoughts, whether these latter occur during our waking life or in dreams, are motivated or caused by the unconscious.

Of course every dream cannot be fully interpreted, because the resistance which produced the distortion of the dream may likewise be at work in the analysis. One form of resistance is the unwillingness of the subject to give free associations, as in the frequent remark: "I can't think of anything else." In discussing the psychology of dream activities, Freud states as follows:[2]

"It is in fact demonstrably incorrect to

[1] For an account of the association tests see my "Abnormal Psychology" chapters iii and iv, 2nd edition New York, 1914.

[2] "The Interpretation of Dreams," p. 418. (In this and subsequent passages from Freud, Brill's translation is used.)

state that we abandon ourselves to an aimless course of thought when, as in the interpretation of dreams, we relinquish our reflection and allow the unwished-for idea to come to the surface. It can be shown that we can reject only those end-presentations that are familiar to us, and that as soon as these stop, the unknown, or as we may say more precisely, the unconscious end-presentations immediately come into play, which now determine the course of the unwished-for presentations. A mode of thinking without end-idea can surely not be brought about through any influence we can exert in our mental life; nor do I know, either, of any state of psychic derangement in which such mode of thought establishes itself."

With these preliminary statements, which are absolutely essential to a clear understanding of dream-analysis, we will now proceed to the analysis of the dream itself.[1]

[1] The dream-elements, as they appear in the analysis, are given in italics.

THE ANALYSIS

Doctor X. was an old school and college friend of the subject and on taking his degree had specialized in surgery, while the subject had specialized in internal medicine. The subject had known Mrs. X. only since her marriage, and when he first met her, not only he but others had remarked on her Semitic appearance. Doctor and Mrs. X. had both planned to go to Europe that year, but on account of the outbreak of the European war, the trip would probably have to be postponed, although the subject had not heard definitely from them for some time, as he had left town for a summer holiday. The subject also, in the earlier part of the year, had thought of making a European trip, but had postponed it and had remained in America at the urgent request of his family.

Dining-room at the home of Doctor and Mrs. X.

The subject did not care much for the summer resort for the reason that while the food was abundant, he found the cooking rather tasteless. He had frequently, while there, expressed the wish to return to the city, and had often, partly in jest and partly in earnest, said that he would like to be in town before the supply of foreign foods, of which he was fond, had been exhausted. Doctor and Mrs. X. had often given delightful dinners at their home, and at these dinners many excellent dishes were served. Therefore, this portion of the dream becomes clear. It expresses the fulfillment of a desire to be in the city again with its excitement, rather than endure the dull routine of the country; and also the wish to have again a dinner at the home of Doctor X. in place of the tasteless food of the summer resort. *Dining-room* also symbolized intimacy, since less intimate friends would be received in a drawing-room.

Doctor. X. appeared changed. In place

of a dark moustache, it seemed that he had grown a beard resembling the beard of the dreamer.

The subject in the dream had given Doctor X. one of his own physical characteristics, namely, a beard. He had often thought and impressed it upon Doctor X., and indeed the latter had himself remarked that he wished he had had a better training in internal medicine, as this would be of material help to him in surgical diagnosis. In the dream, one of the attributes of the internist, namely the beard, is given to Doctor X., the part in this, as in many dreams, standing for the whole. Thus the wish for his friend to have increased knowledge of internal medicine is fulfilled in this part of the dream. He is given part of the subject's mental equipment — in the guise of a physical characteristic.

He appeared rather thinner than usual.

Doctor X. had grown rather corpulent within the last few years, and had vol-

untarily, within the last year, materially reduced his weight through diet and exercise. The dreamer thought that this change was for the better, as he had often felt that his friend was too stout for his health.

His hair was silky and of a light tow color.

The day before the dream, the subject had visited a boy's camp situated in a high, mountainous district, and, as a physician, he was impressed with the splendid physical condition of all the boys there. He saw several boys with light, tow-colored hair, the same color as Doctor X.'s hair in the dream, the color of hair being that usually seen on dolls. Doctor X. had not been well of late; in fact, for a time he was rather nervous and sleepless. He thought that he could improve his health by reducing in weight and going to a gymnasium. In the dream he is given one of the attributes of a successful return to health, the physical attribute which characterized some of the

healthy boys, namely, tow-colored hair. Again we see the fulfillment of a wish and the part of a dream standing for the whole.

The recent experiences of the day before, which have been woven into the dream, are termed *dream instigators*. Thus, although the instigator was at first sight of insignificant importance, it became a part of the dream, because the experience was one of psychical significance for the dream itself. In other words, the "tow-colored hair" was selected from a mass of recent experiences because it fitted exactly into the principal function of the dream, namely: its wish fulfillment that the doctor be in better physical condition. Thus the recent memories as well as older memories are treated the same way in the dream, because both served the wish-fulfilling purpose of the dream.

The putting of light hair on the head of a man whose hair is dark, and of a beard, when in reality no beard exists, is caused by

two important dream mechanisms called *displacement and condensation.* These mechanisms have a definite purpose in unravelling the meaning of the dream. The displacement gives the individual the attribute of a wished-for physical strength (symbolized by the light hair) and of a better knowledge of internal medicine (symbolized by the beard). These two attributes are condensed in the one individual, the figure of the doctor. This condensation is produced in the dream by a fusion of traits belonging to two different individuals, thus making them more prominent and thereby reinforcing two divergent but friendly wishes. A certain similarity is therefore expressed in the underlying thoughts (termed the *latent content*) which gave rise to the dream, and these were fused for the purpose of reinforcement in the dream as related (called *the manifest content*). The ability to see the entrance of the dining-room, the closet, and the

leather chair, all of which objects and situations do not exist in reality, are also instances of displacement for the purpose of expressing the wish, as will be shown later, of an intimate friendly relation: i.e. — the house is topsy-turvy, and yet they receive outsiders; who can these outsiders be but relatives or intimate friends? Thus "Dream displacement and dream condensation are the two craftsmen to whom we may chiefly attribute the moulding of the dream."

The three appeared to be talking earnestly and intimately.

A wish to retain friendship, so that this easy and intimate conversation might be continued, with the good times incident on friendship and a sense of feeling thoroughly at home in another's house. The subject had left town without saying good-by and while away had not even written a postal to his friends. He wondered if this would in any way minimize or

jeopardize his friendship and hoped that it would not. Therefore this, as well as other parts of the dream, represents this wish as fulfilled and still present.

Mrs. X. remarked: "That is a rabbi: we don't want any more rabbis in here.

Rabbi. The subject had often thought that Mrs. X. looked foreign and Jewish, but she was really not a Jewess. The subject himself was Hebrew and had often felt, because of his religious belief, that perhaps he was only tolerated by the doctor and his wife, and that, after all, the friendship was probably not so intimate as the subject wished. Therefore the significance of the phrase "We don't want any more rabbis in here" signified that the friendship would remain the same, but they did not care to have any more Jewish friends. Again the fulfillment of a wish. He felt that he had really remained an intimate friend, so much so that in his presence and without hurting his

feelings they could refer to the desire not to have any more Jewish friends. This was symbolized and condensed in the reiteration of the word "rabbis." This portion of the dream also shows, through a kind of reinforcement, that Mrs. X. is not Jewish, as she would not speak thus disparagingly of her co-religionists.

It is of interest also that Mrs. X. looked perfectly natural in the dream; there was no disguise, but a kind of effort to preserve her Semitic appearance in order to offset and neutralize in the dream her reference to Jews (rabbis). This is due to the action of what is known as the *censor*, which divests the dream process of part of its cutting references to Jews by preserving the Jewish appearance of the person who made the remark. Thus the long underlying dream thoughts have undergone a censorship, a little late perhaps, because the dream was pretty fully formed, so that the reference to rabbis crept in but was immediately

neutralized. A *compromise* has been formed to disarm the remark of its force. This censorship acts in the same way as that applied to dispatches or telegrams of war correspondents before being given to the public, neutralizing the message so as to make it as harmless as possible. So the censor often works in dreams to render certain groups of dream elements harmless.

Rabbis also gave the free associations rabble or crowd, meaning that they did not care for any more friends, but just a few intimate friends like the dreamer, even though they were Jewish. Yet they feel so at home with him that they can conveniently refer to other Jews.

Then she dived suddenly under the table as if to hide, crouching low in a most undignified manner, entirely out of keeping with her usual demeanor, and motioned to the subject to hide in a closet.

This undignified behavior of the doctor's wife again expresses the fulfillment of the

wish that in their house he be made to feel completely at home, so that in his presence she could act as she wished, even going to the absurd extreme of squatting under the table and talking freely.

Wells's "World Set Free."

This followed the doctor's remark that his projected European trip had been given up on account of the war. The subject had often remarked the prophecies of Wells in his scientific romances, particularly concerning war, as in "The War in the Air" and "The World Set Free." There had recently appeared in the newspapers an account of the havoc wrought in Antwerp through bombardment by a German Zeppelin, and how nearly Wells had forecast these fights of the "nations' airy navies" in his books. In the accounts of the war, the subject had constantly compared the actual events with Wells's latest book.

Then Doctor X. replied: "Yes and the Holland dikes or dams — and they are going

to erect a monument to the Prince of Lumbago."

A reference to the threat of the Dutch that if their neutral country were invaded by the Germans the same as Belgium was invaded, they would open the dikes and flood the country. The fulfilling of this threat forms one of the most dramatic episodes of Wells's recent book.

Lumbago. The subject had lumbago for several days previously, and since he had not improved under anti-rheumatic diet, he at one time had thought of going to the city for electrical treatment. In fact, he thought that this would furnish a good excuse for returning to the city. That the word *lumbago* is a form of displacement or dream contamination[1] is shown through the free associations, viz.: Lumbago —

[1] As a literary example, the following passage from Carroll's "Alice in Wonderland," which is really the dream of a child, offers a specific instance of dream displacement: "Alice turned to the Mock Turtle, and said: 'What else had you to learn?' 'Well, there was *Mystery*,' the Mock Turtle replied, '*Mystery*, ancient and modern, with *Seaography*, then *Drawling*.'"

Lemburg — Limburg (a place mentioned in the war dispatches) — Limburger — cheese — wondered if through the war the supply of foreign cheese, of which he was fond, would be curtailed. This also brought to his mind a jocular remark made in the past that the flavor of some cheeses was so fine that the inventor of them ought to have a monument erected to him. Thus the displaced word *lumbago*, by means of the free associations, is likewise connected with the phrase Holland dikes or dams: Holland — Dutch — Dutch cheese — *Edam* cheese —dams— (limburger cheese) —all of which are condensations for foreign food stuffs, really a wish for change from the plain and rather tasteless diet of the summer resort.

The meaning of the dream thus becomes clear, and the question "What put that into my head?" is answered. In analyzing this dream, we find that it is composed of the condensed product of two factors, viz.: (1) The dream antecedents or instigators,

such as the events of the previous days, and (2) A complex mass of latent, unconscious thoughts. Out of these two factors the dream was woven.

The dream-analysis consists therefore of collecting each dream-element in an orderly way by means of free associations of the thoughts which come into consciousness without exercising any conscious or voluntary control. Thus while the dream itself might appear absurd, disconnected, and meaningless, the dream thoughts (or latent content of the dream) were a logical arrangement of the subject's complicated and intimate mental life. The dream (manifest content) was short, the analysis was long and intricate. Therefore the dream was not only a condensed product of a mass of latent thoughts but was likewise allegorical and symbolical.

The motive of the dream as shown throughout the entire analysis is the fulfillment of a wish or rather a group of

wishes which were concealed within this apparently absurd dream. All dream-analysis is for the purpose of deciphering these cryptic and hidden wishes. Thus the dream becomes not only the most potent instrument for the analysis of the unconscious and conscious mental life, but also of certain morbid fears and obsessions, all of which have the same mechanism and wish-fulfilling purpose as dreaming.

The translating of the dream thoughts from the latent content into another form in the manifest content shows that the sleeping brain is capable of logical thinking, and that the most complex mental activity may take place during sleep. The changing from latent to manifest content is termed the *work of the dream*. Thus the dream work is not mechanical and physiological, but a complex psychical process. The dream is also a condensed product of a long and complicated psychic process. Not only has the dream become condensed

but likewise disguised for the purpose of protecting sleep from the vast mass of thoughts which produced the dream, and which, if dreamed literally, might disturb or even awaken the sleeper. These various dream mechanisms will be more fully discussed in the course of another chapter. In the analytic procedure, it will be noticed that each element of the dream is taken separately for analysis, and the final combination of these elements, in other words the synthesis of the dream, leads finally to the wish fulfillment concealed within the dream. The true meaning of the dream is therefore reconstructed out of the disconnected fragments and becomes a logical whole, in much the same way as disconnected pieces of colored glass can be combined to form the allegorical figures of a stained glass window.

The deciphering of the latent dream thoughts from the dream as remembered is the analysis. This analysis is an expan-

sion and therefore the reversal of the dream work, which is really a compression or a condensation. The large mass of latent dream thoughts have not only been condensed, but likewise displaced, dramatized, and elaborated, thus rendering the true meaning of the dream unrecognizable without analysis. Because the dream is so condensed, because the manifest content represents a rich well of underlying dream thoughts, the dream is said to be *over-determined.*

Thus the dream becomes perfectly intelligible only when regarded from the standpoint of a wish fulfillment. If the dream represents a wish fulfilled, if the fulfilling of wishes is the only function of dreaming, how is it done? The dream wish has emanated from the unconscious, and the dream thus becomes a direct road for a knowledge of the unconscious mental life. There must be something then in the unconscious which subserves and directs this function of wishing, and since

all dreams are concealed wishes, the only function and activity of the unconscious mental life must be desiring or wishing. As Freud states:[1] "The reason why the dream is in every case a wish realization is because it is a product of the unconscious, which knows no other aim in its activity but the fulfillment of wishes, and which has no other force at its disposal but wish feelings." As will be shown later, there are other types of wish fulfillment besides dreams; for instance, all psycho-neurotic symptoms are disguised wish fulfillments from the unconscious. Thus the dream does not say what it really means; the real meaning can be found only by the employment of that difficult technical method known as psycho-analysis.

In a few words, the real meaning of the dream analyzed above is that it represented the fulfillment of a wish to preserve friendship.

[1] "The Interpretation of Dreams," p. 448.

Chapter III

Dreams as the Fulfillment of Wishes

THE dream stands in the center of the psycho-analytic theory and gives us the best insight into normal and abnormal mental structures. Dream-analysis furnishes the physician the most direct means of understanding various abnormal mental or nervous states, such as obsessions, fixed ideas, delusions, hysteria, etc., and is the most powerful instrument which he possesses for the removal of such pathological symptoms. The unconscious contains our repressed instincts, our erotic or sexual phantasies, and it expresses these as symbolic wish fulfillments in dreams or in psycho-neurotic symptoms.

The motive power for every dream is furnished by the unconscious, although

this motive power may be set into activity by our conscious thoughts, pre-sleeping reveries, or physical instigators during sleep. A conscious wish in children or in adults may reinforce the unconscious wish, and it will be fulfilled in the dream. As Freud so well expresses it: "Experience teaches us that the road leading from the foreconscious to the conscious is closed to the dream thoughts during the day by the resistance of the censor." [1]

At the bottom of every dream there lies a repressed wish in the unconscious, a wish which may appear disguised in the dream, and which can only be interpreted by an analysis of the dream. The theory that every dream represents the fulfillment of a repressed wish is one of the most important contributions of the psycho-analytic school but it can be well substantiated by practical experience in dream-analysis. Furthermore, as previously pointed out,

[1] "The Interpretation of Dreams," p. 429.

the unconscious has no other force or function at its disposal but wish feelings and their fulfillment. Of course, except in the very elementary wish dreams of children, the wish in adult dreams is hidden within the dream thoughts or latent content of the dream, and only in rare instances does it appear in the dream itself.

As an example of such a concealed wish, we may take the dream of a woman who dreamed that one of her brothers was about to be put to death by hanging. Such a dream appears to contradict totally the theory that dreams represent wish fulfillments, often the fulfillment of wishes impossible in reality, for one would at once say that no woman would be so heartless, so devoid of feeling as to entertain such a wish against her brother. If the dream is interpreted literally, such a criticism would be well taken, but the remembered dream (manifest content), as previously pointed out, is merely a disguise of the

underlying unconscious thoughts which produced the dream. What, then, are these thoughts? Why does this woman's unconscious self wish her brother to be hanged, when her conscious thoughts, nay, even her whole moral being, would revolt from such an idea?

The analysis fully disclosed the reason for such a dream. It developed that the brother who was seen in the dream was a fusion or composite picture of two of her brothers, one of whom had died eight years previously of tuberculosis, and the other four years ago of cancer. After the death of the first brother, the dreamer had for some time been troubled with a cough, and although assured that her difficulty was not tubercular, she had never been able to dispel fully the idea of tubercular infection, particularly since she possessed a certain fear that the disease was hereditary. The dream itself occurred shortly after an operation for a small, non-malignant tumor,

which had been growing for a number of years, and which she had feared might be of a malignant character. This fear was also somewhat exaggerated and fortified owing to the fact that her other brother had died of cancer, and she had become more or less obsessed by the idea that perhaps cancer, like tuberculosis, might be hereditary. In a way, this fear of a cancerous or tubercular heredity had worried her for a long period. With these data in mind, the meaning of the dream becomes clear. Its wish as disclosed is not the desire to have her brothers hanged, but a longing that she be free from any physical disease with the slightest hereditary taint, for the purpose of calming her anxieties and her almost obsessive attitude towards heredity. Therefore, the dream means that she wished her brothers had died of some disease other than cancer or tuberculosis (as these diseases might be hereditary, and she might also fall a victim to

one of them); in fact, even hanging would be preferable, so far as her peace of mind was concerned.

The term "wish" in psycho-analysis is very comprehensive and connotes in a broad sense all our desires, ambitions, or strivings, which are fulfilled in our dreams, if not in reality or in reveries, principally because such wishes or desires are strongly repressed from personal, social, religious, or ethical motives. Children have no such motives, therefore the wishes of the child's waking life and its dreams at night are identical.

The latent content of every dream is the imaginary fulfillment of an ungratified or repressed wish, but a wish cannot produce a dream, unless such a wish harmonizes with the whole or a portion of the unconscious self. Thus a mental conflict frequently arises, the repressed, unconscious wish constantly striving to enter consciousness, which it can accomplish only in a dream. Dreams and nervous symptoms have frequently the

same construction and mechanism; both represent conflicts between wishes, i.e.; the wish to forget and the wish for fulfillment.

The source of the dream wish may lie not only in the thoughts repressed into the unconscious, but likewise in actual desires arising during the night, such as thirst. For instance, if a feeling of thirst arises during sleep, we may dream of gratifying this thirst through drinking. Since the thirst is gratified in the dream, the wish for a drink is fulfilled, and sleep remains undisturbed. Therefore, this, as many other dreams, serve to protect sleep; the wish has incited a dream in which the wish is fulfilled, instead of awaking the sleeper for the fulfillment of the wish in reality.

Now, a wish or conflict between wishes may not only cause an hysterical disturbance but likewise may show itself in the dreams of the individual who suffers from hysteria. For instance, a young woman

who had an anxiety hysteria, with feelings of perplexity and indecision concerning certain emotional attributes which she believed she lacked, had a dream in which she saw herself in a disguised form and apparently made up of the figures of three women friends. On analysis it could be shown that this fused or composite figure of herself represented certain desired attributes, and the three women had these very attributes for which she longed. Therefore, the fusion of these three figures into a new person representing herself and yet not herself was a fulfillment of her own wishes; and furthermore, the women were not accidentally chosen, but deliberately selected to harmonize with these wishes. Thus no dream element, figure, or situation is accidental; it is the product of our repressed, unconscious wishes, of which the dream represents the logical fulfillment. In other words, every dream element is predetermined or motivated by

our unconscious mental life. The fusion of the three figures into the new personality in this dream was a prearranged plan of the subject's unconscious, which took this method of fulfilling certain wishes which could not be gratified in reality.

Examples of this wish-fulfilling function in the simple dreams of adults are as follows:[1]

DREAM. A woman and her sister were seated in a restaurant, and at the table was also a man, not clearly recognized in the dream. The woman glanced at the clock and said: "I am glad Mr. X. is not here now; it will be ten minutes or more before he arrives."

ANALYSIS. A few weeks previous to this, Mr. X. who was a business acquaintance, had persuaded the dreamer to purchase some artistic objects which she did not care about, but bought merely for the pur-

[1] The wish dreams of children will be discussed in the special chapter devoted to that subject.

pose, she thinks, of pleasing him and the art dealer. She resented this action on his part, and although still pleasant to Mr. X. outwardly, yet she gets "square" with him in the dream by not having him at the dinner-party. Thus in the dream the wished-for revenge is fulfilled.

A young woman who had started to study æsthetic dancing and had purchased a pair of new ballet slippers for that purpose had the following dream after having had one dancing lesson. She dreamed that she was walking in the street with her ballet slippers, and that these were worn almost threadbare. The analysis showed that she had compared her new slippers with those of the more advanced members of her class, who were making rapid progress, and who knew more than she did about æsthetic dancing. The instigator of the dream seemed to be a remark made by a woman in the class, who pointed to her worn-out slippers and said: "These

are my second pair this season." Thus the dream fulfilled her wish that she might be further advanced in dancing, a wish symbolized by the threadbare slippers.

A young man on a short visit to a congenial household dreamed that the recently planted bulbs in this household had sprouted and bore flowers. The wish in this dream is perfectly clear: it expresses the desire to prolong the visit, and this is expressed by the length of time it takes bulbs to grow.

These few samples of pure wish dreams in adults must suffice for the present. Others of a more complex character are given in the course of this book, but when these complicated dreams are analyzed, they will be found to contain a hidden wish, as for instance, the apparently senseless dream of the dining-room, given as an example of dream-analysis in the second chapter.

The following dream is of interest, as it contains both an adult and a childhood

wish. It occurred in a normal individual free from psychoneurotic disturbances:

DREAM. L. (the dreamer's daughter) and I were bathing with others at dusk near a wooded slope. Suddenly some one said: "Isn't it too bad; a boy and girl (or a mother and daughter) have been drowned (or killed)." I expressed my sorrow, came out of the water, and began to hail L. through the darkness: "L. where are you! I want my clothes!" As I mounted the hill, a large, handsome woman passed by. She looked sad. I appeared to be only partially dressed, having only my trousers on, but did not feel in the slightest degree embarrassed. I asked the woman what the matter was, and she replied that she had lost some one dear to her. Then she disappeared. It was day, and I appeared to be alone on another landscape, looking at myself borne up the hill, on a litter, apparently dead. Just as if I were some one else, I cried out to my daughter:

"L! L! what's the matter!" She did not answer. I reiterated my question more anxiously, and then L. smiled. I lifted myself from the litter and began to laugh.

ANALYSIS. The obvious instigators of this dream were the accounts of the European war (wounded soldiers carried on litters) and the fact the subject was at a mountain resort, where there was bathing in a mountain pool. An interesting point of great significance in the dream is the *doubling* of the principal character; in other words, the dreamer appears twice in the dream, once alive and once dead. This doubling process thus reinforces the wish concealed within the dream: namely, that the dreamer be alive and younger so that he may accomplish more work. This doubling process is an important mechanism, the same as the twin-motive so often found in mythology, or when a legend is related twice, like the two Babylonian and Hebrew accounts of creation. Both these

are for the purpose of emphasizing anew and thus reinforcing the original legend; or in the dream, for the purpose of reinforcing the primary wish like a dream within a dream. That portion of the dream in which the dreamer found himself only partially clothed represents a reversion to childhood days. Its significance will be taken up in detail later on when we analyze a typical dream of nakedness.

Chapter IV

Dreams and the Unconscious

BEFORE the various dream mechanisms are discussed in detail, it will be necessary to give a brief outline of the psycho-analytic conception of the unconscious mental life, as this enters so largely into the formation of dreams. The term "unconscious" does not connote, as in the popular sense, lack of consciousness, but signifies mental processes of which one is not aware, and cannot spontaneously be brought to consciousness, but which may artificially be recalled by means of the special technique of psycho-analysis; or which arise spontaneously in dreams, psychoneurotic symptoms, or the various symptomatic actions of every-day life. The unconscious contains nothing that has not been learned, thought, or experienced.

Unconscious mental processes are not mere physiological nerve activities but are psychically active and dynamic; in fact, they have all attributes of normal thinking but lack the sense of awareness. These processes remain unconscious, because they are prevented from reaching consciousness through a force termed *resistance.* This resistance, which it is impossible at this point to describe in detail, is of great importance in the analysis of dreams and in the psycho-analytic treatment of functional nervous disturbances. Only thoughts which are emotionally painful or disagreeable, and which we have repressed either in adult or childhood life, tend to remain in the unconscious.

Thus unconscious thoughts may be repressed not only in the acts and thinking of every-day adult life, but also in our childhood, the latter forming what is known as the infantile unconscious. This infantile unconscious is of great psychological

and practical importance, because in it the thoughts are so deeply buried by the resistances imposed through our mental and moral development that it becomes very difficult of access. It is, however, clearly revealed in certain typical dreams, such as the dream of the death of one of our parents or the dream of being dressed in insufficient clothing. Such dreams reveal our infantile unconscious and therefore our childhood wishes, although the exact memory for these wishes apparently may have vanished long since. It is such wishes from the infantile unconscious, that also reveal themselves in many nervous symptoms of adult life, such as fears, obsessions, and hysterical symptoms. In fact, upon analysis nearly all dreams will be found to contain some elements from the infantile unconscious or highly tinged by it.

The latent (unconscious) thoughts which motivate a dream are furthermore complicated by our conscious thoughts and also

by daily instigators or physical discomforts arising during sleep. However cleverly or completely we may decipher or analyze these, if the unconscious thoughts are not reached and laid bare, we can never fathom the real meaning of the dream, because it is the unconscious which makes the dream, although the unconscious may be thrown into activity by conscious thoughts or organic stimuli. Since the only function of the unconscious is wishing or desiring, the dream as a wish fulfillment can never be completely understood until we have these unconscious thoughts in our possession. Dreams are therefore the royal road, in fact, the easiest road, to a knowledge of our unconscious mental life.

Thus the unconscious contains not only recent experiences, but likewise impressions of infantile or childhood life, all of which are actively and dynamically functioning like conscious processes. The unconscious is therefore the great repository of our men-

tal life; in it are contained thoughts and wishes which may be foreign to our personality, to our moral or ethical nature, thoughts which we constantly and apparently successfully repress, but which inadvertently and to our surprise suddenly crop out as symptomatic actions, psychoneurotic symptoms, or dreams. All functional nervous disturbances, dreams, and slips of the pen or tongue are motivated by unconscious mental processes, of which they are the symbolic expression. The unconscious is a kind of limbo of seemingly forgotten groups of thoughts or complexes, which are constantly striving to reach consciousness and are just as persistently rejected by the repressive action of the censor. But frequently the censor nods and is caught unawares, the repressed wish slips through in the form of a dream, and we are repeatedly surprised to discover how primitive, how selfish and savage, may be our unconscious desires. Accordingly dreams

reveal, either in a literal or symbolized form, our unconscious, which is our true mental life, and not our outward activities, which are changed by the conventionalities of society. As a heritage of our long ancestral line from primitive man, there remains in all of us something of the barbarian and savage, which has become repressed and veneered by the refinements of culture and civilization. It is in the unconscious, where we have repressed it, that we find the traces of our savage ancestry. The unconscious is barbaric and primitive in its elements and likewise unethical, because ethical interpretations of motives occur only in states of advanced civilization. Thus the unconscious contains not only our adult and infantile characteristics, but the emotions of the childhood of the human race as well. As I have previously expressed it,[1] the value of the analytic method

[1] Isador H. Coriat, "A Contribution to the Psychopathology of Hysteria," *Journal Abnormal Psychology*, vol. IV, no. 1, 1911.

lies in the fact that through it one is able to discover repressed material and thus establish a definite psychological connection between symptoms and repressed experiences. The entire psychical complex may be constructed through the data furnished by psycho-analysis. All the heterogeneous material consequently falls into certain law and order. It is here that the great value of Freud's work lies: in demonstrating that mind is a dynamic phenomenon, and that its manifestations follow definite laws of cause and effect, as in the physical world. The unconscious thus becomes a symbol, a working hypothesis, in the same manner that certain mathematical signs are symbols, or the physical conception of an all-pervading ether.

Thus the existence of the unconscious is the result of a repression, and the unconscious consists wholly of repressed material. For instance, certain ethical or moral standards may conflict with the individual's

personality and it is exactly these standards which undergo the process of repression. Such standards are of the nature of wishes which are constantly striving for real gratification in every-day life, or in psychoneurotic symptoms and for imaginary gratification in dreams. The fact that these standards are repressed is the most convincing proof of their existence. The so-called New England conscience is one of the best examples of repression.

This repression of emotions at the same time admits their reality by trying to avoid and negate them. The effort of these repressed emotions to find an outlet leads to all forms of nervous invalidism such as so-called nervous prostration and various types of morbid fears. Such individuals externally appear cold and austere, apparently emotionless, and lacking all essentials of human feeling, yet their dreams show various degrees of forbidden desires which only in this manner come to expres-

sion. Conditions like these teach us that we are all emotional volcanoes, and when we pride ourselves on having subdued our emotions and on not yielding to so-called vulgar feelings and temptations, nevertheless it is certain that, hidden within the depths of our unconscious, these repressed desires are as potent and active as though they assailed every second of our conscious thinking.

Chapter V

The Mechanism of Dreams

AFTER having analyzed the dream given in the second chapter and shown how an apparently meaningless jumble can be reduced to law and order, we are now prepared to discuss the various dream mechanisms of which hints have already been given. In a psychoanalysis we find that the dream thoughts have undergone a series of different distortions, to disguise the dream for the purpose of protecting the sleeper. These different distortions by means of which the manifest dream-content is formed from the underlying dream thoughts, are known as *dream mechanisms.*

A dream-analysis, as shown in the previous chapter, gives us a method of penetration and a deep insight into the uncon-

scious mental life. The dream work is a kind of shorthand, a chemical formula, by means of which the dream material is compressed or condensed. The formation of the dream from the latent dream thoughts is due to several mechanisms, each of which will be discussed in turn. These mechanisms are *condensation*, *displacement*, *dramatization*, *secondary elaboration*, and *reinforcement*.

1. The Content of Dreams. The content of dreams consists of many complicated ideas, and there is a constant tendency in the minds of the uninitiated to confuse the matter of the dream itself and the thoughts out of which the dream is woven. It has already been amply demonstrated that the dream is not an isolated, chance phenomenon which takes place during sleep; but behind it, hidden in the same way that the movements of marionettes are hidden, lies the motive power of the unconscious. It is this motive power which distorts the

dream, makes it unrecognizable, and hides the wish. Now what is it that lies behind the dream; what is the material out of which the dream is woven? When this is once deciphered, what relation do these hidden thoughts bear to the dream itself?

The unconscious thoughts which are hidden from the dreamer and make the dream are termed the *latent content.* This latent content can only be revealed through a psycho-analysis. The dream itself is the result of a long and complicated unconscious mental process, which compresses, displaces, and disguises the latent content. This changed latent content is the dream as it is remembered on awakening, and to this remembered dream the term *manifest content* is applied. The manifest content is produced directly by the dream thoughts. These dream thoughts, for the specific purpose of fulfilling the wish of the dream, may undergo all sorts of new combinations and arrange-

ments. The manifest dream is a conscious process, but the dream itself is made in the unconscious and enters as a finished product into consciousness.

2. CONDENSATION OF DREAMS. In the process of condensation, the manifest content of the dream represents a number of dream thoughts or instigators, because the dream material is compressed or condensed. It is for this reason, when a particular dream or dream element is analyzed, we find that the dream material (both unconscious thoughts and instigators) is far more extensive and of more intricate construction than the dream itself. Thus the purpose of condensation, which is really a kind of fusion, is to express similarity or identity between several elements of the dream thoughts, and from this it follows that the special dream thoughts which enter into the condensation become disguised by this condensing process. Furthermore, this compression also protects the sleeper from

being awakened by the multiplicity of dream thoughts and instigators which pour into consciousness. Thus the dream thoughts, by being condensed, create something new, because the dream elements represent a series of dream thoughts.

The dream is a highly visualized product like the cinematograph, and like it too, it is constantly in motion. Just as, behind the limited area of the motion picture as projected on the screen, there may be many feet of film, of which the moving picture as seen is merely the condensed product, so the dream picture is the condensed product of a long series of dream thoughts which lie behind it. Each dream element is therefore over-determined by a multiplicity of dream thoughts; that is: one dream thought represents a whole series of dream elements. This is well seen in the following fragmentary dream: He seemed to be walking in the street with a girl whom he did not recognize.

This dream is very short and condensed (over-determined), but note how complex when analyzed. The face of the girl in the dream was a condensation of several male and female friends, viz.:

A. A girl with whom he is in love.

B. A recent female acquaintance.

C. One of his boy pupils in the school where he taught.

D. A portrait of an actress.

Thus these multiple dream elements, A — B — C — D, have been condensed into one face as follows:

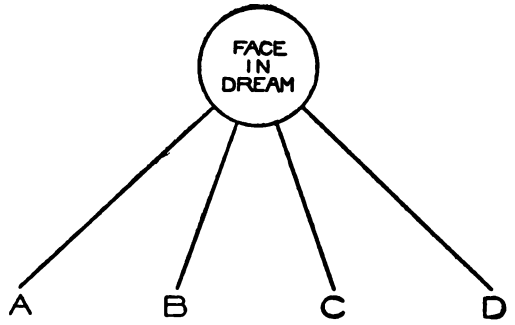

FIGURE I. — DIAGRAM ILLUSTRATING THE PROCESS OF CONDENSATION IN A DREAM

The unconscious has probably no conception of time, because repressed experiences and wishes of the past and present may be fused and condensed into a single dream picture.

3. Displacement in Dreams. The most important element of the dream may stand in the foreground and yet possess the least value of all the dream elements; and conversely, an apparently trivial element may represent the most vital and important part of the dream. This process is termed *displacement*, and it is this mechanism which more than all others explains the bizarre character of dreams. Thus the dream thoughts and also the emotional quality of the dream become transposed. Sometimes displacement is for the definite purpose of expressing a concealed wish, whose real meaning can be ascertained only through analysis. For instance, a young woman dreamed that she was in a strange room, and two pretty

blond children, whom she did not recognize, referred to her as "Bella," whereas her real name was "Della." An analysis of this dream gave the following free associations: Bella — beautiful — Bella Donna — beautiful woman." Therefore this dream displacement of the letter "B" for "D", changing Della to Bella, expressed the usual feminine wish to be prettier than she really was.

The construction of the manifest content out of the multiple dream thoughts is due to the process of what is termed the work of the dream or the *dream making.* Because most dreams are visual pictures, the action may become very complex and in constant movement, resembling a cinematograph. This mechanism is termed *dramatization.*

4. Elaboration of Dreams. This usually arises from the more conscious mental processes. In other words, the dream is disposed of as a dream, it is criti-

cized by the sleeper as different from reality, because of the thought which so often arises: "Why, it is only a dream!" This thought either reinforces the primary wish of the dream or neutralizes it and thus offsets its primary motive. In dreams of horror, this secondary elaboration, as a concession to the sleeper, may be a protective mechanism. For instance, a nightmare may take place, and instead of awakening the sleeper, it may be recognized as only a dream, and the sleep go on undisturbed. Thus it is but a step from this to the mechanism of *reinforcement*, in which the prominent or primary wish of the dream is reinforced, expressed anew for the purpose of emphasis by means of a second dream following the first, really a dream within a dream.

5. DREAMS WITHIN DREAMS. This brings us to the interesting subject of dreams within dreams, which is really a variation of secondary elaboration, a type

of the mechanism of reinforcement for the purpose of emphasizing the dream wish or expressing it anew. In a way, a dream within a dream is a mirror picture seen in a mirror. Sometimes it takes the form of the realization that the process is only a dream; on other and more rare occasions, the dream may be a self-interpreted one.

As an example of the former process, a young man dreamed that he received a telegram announcing, to his profound shock and surprise, that his mother was dead. In the dream, he jotted this fact down, saying to himself that he was told by his physician to keep a record of his dreams. The second portion of the dream, in which he realized that the first part was merely a dream to be recorded and analyzed, is a type of a negative wish: in other words, the censor has informed him that he merely dreamed the receipt of the telegram, and the news was not true at all. Thus the

first part of the dream is neutralized and rendered invalid by the second portion.

On other occasions, the second part of the dream appears under the guise or form of an actual analysis of the first part of the dream, and in the few instances in which this process has been encountered by me, the analysis used in the dream was the very analysis which the subject desired to be made of the dream. In other words, the analysis reinforced the wish concealed within the first part of the dream.

An example is the following:[1]

DREAM. The dreamer appeared to be in a cemetery. Many open caskets were visible, and in these caskets were mouldering bodies. Then the scene seemed to shift to my office, and he related the dream to me in all its details. After he had finished, I laughed and remarked that such a dream was not difficult to analyze and

[1] Only the outlines of this extremely interesting and complex dream are given, as the details would lead into psychological discussions beyond the scope of this book.

then analyzed the entire dream, according to the technical methods used in dream analysis.

Under these conditions the question arises: is the self-analysis in the dream a true analysis, such as would be made by the physician, or a wished-for analysis of the dreamer from his own conscious thoughts and projected on to the personality of the physician? It developed that the latter was the true interpretation; that is: the analysis in the dream was the analysis desired and not the interpretation that would be given under analysis in the waking condition. In other words, the unconscious wishes of the subject were reinforced by the second portion of the dream in which the analysis appeared.

Another pretty example of a dream within a dream is the following one of a young woman:

DREAM. It appeared that she had sent a letter of congratulation to a woman,

whose son's betrothal had been recently announced. Then she felt that the letter had been incorrectly addressed and that it would never reach her. At this point she became conscious of the fact that she was only dreaming.

ANALYSIS. At one time in the past a love affair had developed between the subject and the friend who figured in the dream. She had not seen him for a year or two, as business affairs had compelled him to reside in another city, and yet during all this time the feeling of affection remained. On the day of the dream, she had read in the newspaper of his betrothal, much to her painful surprise and disappointment. A congratulation was what would have naturally followed, as she felt that in the event of his betrothal, she had become *persona non grata* with him. In the dream, such a letter of congratulation was written, but the wrong address placed on the envelope, this being a symptomatic action

to express her disapproval of the whole affair and therefore an unconscious desire to withhold rather than offer her congratulations. The wrong address had thus betrayed and laid bare her true feelings. The idea that it was "only a dream" showed that she was still hoping against hope, that she was jealous of the other woman and fortified the wish that the news of the betrothal was merely a dream and not the reality. Thus the feeling that she was only dreaming robs the dream of its reality; it expresses a wish that what has occurred in the dream should not have actually occurred.

6. Symbolism of Dreams. Dreams frequently contain disguised erotic wishes and many phallic symbols. This is particularly true of many so-called typical dreams,[1] such as the dream of nakedness, of the death of a parent, or of dental irritation.

[1] These will be fully discussed in Chapter VIII and hence need only be briefly referred to here.

I am not referring here to the frank sexual dreams which nearly every one has experienced, but to the more highly disguised and symbolized type of dreams briefly referred to above. The erotic desire may be something retained from the infantile or childhood life and derived not at all from adult life or recent experiences. It is the repressed infantile desire which often appears in the dream, not literally, but, as in the conventionalities imposed by civilization and culture, disguised by indirect means, often by mere allusions. These are the sexual symbols of dreamers, many of them quite complex and often incomprehensible until we trace their sources to other channels. These symbols are the same in all dreams, because they are universal, the result of collective thinking and can only be interpreted like a hieroglyph or a cuneiform inscription.

The dream may use as material to express its symbolism certain recent mechanical

inventions, as in the following "flying dream": The subject dreamed that he was on the edge of a beautiful valley, in an aeroplane, flying from place to place, with a strong sense of pleasure. He felt delighted to go and come as he pleased in the dream. This dream is a variant of the typical flying or floating dreams which recur so frequently as to be grouped among the typical dreams. These typical dreams will be discussed in a subsequent chapter. It needs only to be pointed out here that in the above case the aeroplane was used as material to express the underlying symbolism of such a flying dream, which in its essence meant a wish to be free from all social restraint, to do as one pleased.

7. The Censor and Psychical Repression. The conservation of ideas and memories in the unconscious and their later appearance in a dream is seen in the following interesting number dream:

The subject was shown a white sheet of paper, and on it were two rows of figures as in statistical tables, viz.:

331	133
331	133
331	133

She said in the dream to some one: "Which is it — 133 or 331?"

On awakening from the dream, she could not recall what the numbers signified.

ANALYSIS. A couple of days previously, the subject became interested in calculating machines with their rows of numbers. This acted as the dream instigator. A young woman friend had been recently married, and she was planning to send her a wedding present. The number of the street on which the bride lived had been told her on two occasions, but she was in an abstract, inattentive condition when informed. Later on, while attempting to recall the number, she could not, try as she would. She had selected a pretty

Japanese picture for the present, but after selecting it, she felt that she really wanted the picture for herself, as it was rather rare, and she was therefore not especially desirous of sending the present to the bride. Thus this disturbing complex acted in such a way as to prevent the conserved but unconscious number from reaching consciousness. The number was really there, but on account of the disturbing complex it could not be recalled, and yet consciously she strongly wished to remember the number. On awakening from the dream, it was impossible to tell what the numbers signified or connect them with the wedding present, thus demonstrating that the disturbing complex was at work both when asleep and awake. Then again she asked the same person: "Where does she live?" and the reply came: "I told you twice yesterday, but you were not paying much attention to me; it was Thirty-three Blank Street."

It will be noticed now that the number of the street was disguised in the dream by being placed in two rows of three (a symbolization of the real number) and by having *one* placed before and after the real number. This disguise was for the deliberate yet unconscious purpose of preventing the subject from recalling the number, even in a dream, because the subject did not really wish to give the present selected, but wanted to keep the special gift for herself on account of its uniqueness. This caused a resistance in reproducing the number both while asleep and awake, although the number was actually registered and conserved. Now what made this resistance; what was its ultimate purpose; and what was gained by it? How was the instigator or the source of the dream material (in this case the calculating machines) able to set into activity the unconscious wish to remember the number, and why was it not definitely remembered? Why was it

disguised? The answer to these questions opens up the discussion of a very important factor in all dreams, termed the censor or the censorship of consciousness and the theory of psychical repression.

The entire subject of psychical repression is one of great importance, not only in dreams and in the development of psychoneurotic symptoms, but likewise in everyday life, as a defence of the mind to neutralize our unwelcome and unpleasant thoughts. In analyzing a dream, for instance, groups of thoughts will suddenly crop out which surprise us, thoughts which carry with themselves an unpleasant emotion and seem foreign to our personality. When we arrive at these thoughts, we attempt to push them back, because they are out of harmony with our conscious feelings, but once they have fully obtruded into consciousness, they tend to remain there. These are the repressed thoughts which in the past we have pushed into the uncon-

scious, and are wishes and desires whose nature is such that they act as intruders to the normal course of thinking or are unacceptable to our moral or ethical standards; hence the constant attempt to conceal them and to push them out of the conscious into the unconscious. This process of repression is not always voluntary, but may be an involuntary act as well, in order to protect the mind from ideas and feelings which are unpleasant and painful.

When thoughts have been made unconscious through repression, a certain force or resistance must be overcome before such unconscious thoughts can again become conscious. This resistance is a defensive action of the mind and the distortion, disguise, fusion, or symbolic expression which take place in a dream is due to the force exerted by this resistance, which is termed the censor. The feeling that perhaps we have dreamed a great deal more than we remember is probably based upon

a vague memory of the latent thoughts of the dream, which have been prevented from fully reaching consciousness through the force exerted by this censor.

Since the purpose of the censor is to prevent certain registered memories from becoming conscious, it follows that in the number dream analyzed this censor was at work as a kind of unconscious resistance. There was a constant repression of the real number into the unconscious, because for selfish motives the subject did not actually care to remember the number. In every way the numbers thirty-three were disguised, first by placing another figure before and after each number, and secondly by grouping the numbers. It will be noticed, however, that the other figures, when added, formed each a group of threes, giving rise to the number thirty-three, and secondly, the grouping of the figures themselves was in threes, again giving the number thirty-three. In the dream the disguise was so

successful, due to the repression, that the subject failed to penetrate this disguise or in any way to guess at the symbolism of the numbers. Thus this dream becomes a wish fulfilled; the censor has triumphed; the wish to forget the number has been successful.

But sometimes the censor is weak; certain latent dream thoughts or emotions succeed in escaping its vigilance, and the dream may then be accompanied by distressing emotions, giving rise to the so-called nightmares or anxiety dreams. The subject then will suddenly awaken with a sense of terror and anxiety, the mental state having the usually physiological accompaniments of cold sweating and rapid heart-beat. The dreams of suffocation, of being nailed down in a coffin and struggling to get out, are instances in question. In other cases, just as the subject is falling asleep, he will awaken each time with a momentary vivid dream of being pursued,

of choking, inability to breathe, etc. Of course these types of dreams are continual disturbers of sleep and lead to insomnia, because the unconscious, repressed emotions are continually escaping the censor, without disguise or fusion, and so lead to a state of constant morbid anxiety in the mind of the sleeper. A marked example from a case of anxiety hysteria is the following dramatic dream.

DREAM. It seemed as though a man who was angry with the dreamer had thrown her into a large tank of water and held her head under the water until she drowned. During all this time, he was laughing and jesting and seemed to enjoy her struggles in her endeavor to save herself and escape from the tank. There was a constant, horrible, suffocating feeling as though she were bound down. It appeared as though she were upright in the water, and the man held his hand over her head, forcing it to remain beneath the surface of the water,

so that she could not breathe. She kept one arm elevated above the surface of the water, and the man kept pressing her head downward until her arm dropped limp. There was an intense sensation of drowning, an unpleasant suffocation and struggling with great fear, breathlessness, eyes shut, fighting, finally absolute inability to breathe. Then she saw herself dead and floating beneath the surface of the water and awoke in terror.

ANALYSIS. This is a typical anxiety dream due to the same repressed emotions which caused the subject's hysteria, and an analysis of such dreams, of which the subject had many, finally led to an uncovering of these repressed emotions. During the day, the repressed emotions in trying to escape produced the hysterical symptoms; and during the night, similar repressions led to the anxiety dreams. Of course, such a dream is full of other symbols which it is unnecessary to relate

here. The instigators of the dream which set the unconscious anxiety into activity, but which in themselves could not produce such a dream unless the unconscious anxiety were present, were two, namely:

(1) Several nights previously the subject had seen a dramatic representation of the Arabian Nights, in one scene of which a man was thrown into a tank and his head held under the water until he was drowned, the hand of the drowning man meanwhile holding on to the edge of the tank until the grasp slowly relaxed.

(2) A few days previously she had read Maupassant's "Le Horla," in which an attack of nocturnal anxiety (nightmare) is vividly described.

It was these two instigators which entered into the intense and vivid dramatization of the dream, and which set the unconscious machinery of the dream, in the form of repressed feelings, into motion. The dream was not a literal repetition of the instiga-

tors, but there was a rearranged emotional process. The latent content of the dream was the repressed emotions; the manifest content was a dramatization of the dream instigators. The night terrors of children, while they may be instigated by digestive disturbances, are due to the same mechanism of a psychical repression of certain emotions into the unconscious, attempting to find an escape. This was clearly seen in some analyses of hysteria in children.[1]

Sometimes a wish repressed into the unconscious may cause dreams in which symptomatic acts occur — such as in the previously analyzed dream of placing the wrong address on an envelope — in much the same way as in every-day life. Superficially such acts seem to be done accidentally or by chance, but an analysis of such acts shows that they represent the expression of a concealed and repressed wish, — in

[1] Isador H. Coriat, "Some Hysterical Mechanisms in Children," *Journal Abnormal Psychology*, 1914, vol. IX, nos. 2-3.

other words they are motivated by desires of which the person is unaware. A young woman for instance had the following dream:

DREAM. She seemed to be walking in the street with her sister and was idly playing with a ring on her finger, moving it thoughtlessly back and forth, apparently "just to keep my hands busy." Finally she came to a pile of shavings, and the ring accidentally fell in this pile, so that she could not find it.

ANALYSIS. This dream represented a wish of the subject. She actually possessed such a ring, which she had not really lost. This ring was a graduation gift, and engraved on the inside was the date of her graduation from college. She had often feared that if this date were known to others, it would betray her age, which, for family reasons and because she contemplated marriage, she was anxious to conceal. She had often felt that she would

like to lose the ring or "accidentally" misplace it, thus more effectively preventing an attempt to discover her age. For cer-

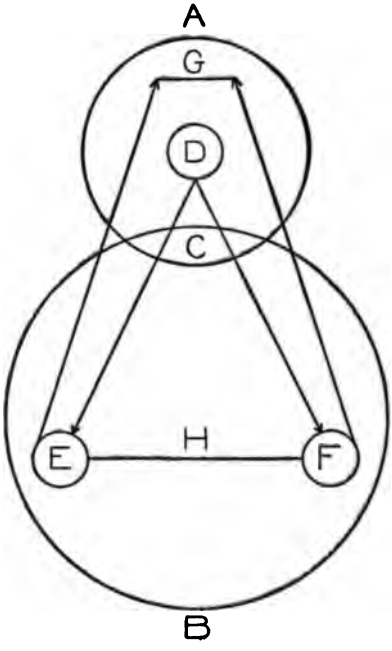

FIGURE II. — DIAGRAM ILLUSTRATING THE MAKING OF A DREAM

In the unconscious (*B*) are contained the mass of repressed memories and wishes (*E*, *H*, *F*). These repressed mental processes in the unconscious are kept from entering consciousness (*A*) through the resistance exerted by the censor (*C*). This censor is active during sleep and guards the portal going from

tain reasons, she could neither afford to lose the ring, nor carry out her wish of misplacing it. So in the dream, the wish to lose the ring is actually fulfilled. Under such conditions, the symptomatic action of misplacing or losing an object, which is partially beloved and partially hated, is completed, not in actuality, where for social reasons it was impossible, but in a dream. See Figure II, which illustrates the mechanism of dreaming and the making of a dream.

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the unconscious to the conscious, thus preventing the emerging of painful complexes from the former. Experiences of the day may act as dream instigators (*D*) only if these experiences are able to form associations and set into activity the repressed wishes which have become accumulated in the unconscious. These repressed wishes (or dream thoughts) thus instigated become disguised and condensed before they are allowed to enter consciousness as the dream itself (*G*). The dream as related is the manifest content; the repressed memories or wishes which lie in the unconscious are the dream thoughts or the latent content of the dream. The latent content is the real and logical mental life, the manifest content is the incongruous and absurd dream. The instigator which sets into activity the unconscious wishes and the manner in which these large groups of wishes become condensed into a dream, is shown by the direction of the arrows. This simple diagram illustrates, in a general way, the complex mechanism of dreams.

Chapter VI

The Function of Dreams

SINCE everybody dreams, and since sleep is necessary for the needed repair of our physical energies, a point of great practical importance concerns itself with the question: What is the use of dreams? What is gained by dreaming?

It can be shown through dream-analysis that dreams subserve a definite function in our mental life in that they really act as protectors and not as disturbers of sleep. This guardianship of sleep by means of dreams is due to the persistent dynamic action of the censor.

In sleep the censor is exceedingly active, and its function is to protect sleep from the mass of repressed emotions which threaten to overwhelm the sleeper in the shape of a

dream. This is done by means of the dream mechanisms already discussed, in which the dream thoughts are fused and displaced, thus undergoing such disguise and symbolization as to be unrecognizable to the sleeper and consequently not disturbing to him. When the censor nods or is evaded, when the literal dream thoughts bombard and invade consciousness in an undisguised form, sleep is disturbed and insomnia results.

This is the origin of many types of so-called functional insomnia, sleep being troubled by a series of anxiety dreams. Only when the dreams are completely analyzed, and the unconscious mental processes thereby become stilled, when the censor is once more allowed to stand guard over the portal leading from the unconscious to the conscious, will refreshing sleep again result. Such a cure can be brought about only through psycho-analysis.

It is these two mechanisms of psychical repression and censorship which prevent the egotistic and savage wishes of childhood from reaching our daily consciousness, and which only occasionally appear in certain typical dreams, such as the death of a parent or the dream of nakedness. These "typical dreams" will be taken up in detail in the chapter devoted to that subject.

Thus the wish in the dream need not be present in the consciousness of the adult dreamer, but may have existed from early childhood, and it is the censor which, except on certain occasions, prevents these unconscious childhood wishes from reaching consciousness in the form of a dream. The dream also protects sleep by frequently making the latent dream thoughts unrecognizable, even if these thoughts should escape the censor's vigilance. Thus the repressed thoughts enter the dream consciousness because of a disturbance of what is called in international parlance a

balance of power: either the repression is not strong, or the censor is lax or temporarily off guard. A kind of a compromise or psychological treaty takes place between the censor and the unconscious thoughts, through which a certain portion of the latter are allowed to pass into the dream consciousness. For instance, in certain erotic dreams, this compromise takes place by investing the beloved object with the form of an individual to whom the dreamer is indifferent, a real process, for the purpose of disguise, of both condensation and displacement.

An example of the protective function of a dream is the following:

A highly cultured woman, in the midst of some difficulties with her husband, dreamed that she was lying in bed asleep, while her husband was awake, and she laughed sarcastically at him. The analysis of this simple dream revealed an interesting compromise with her wishes. In the dream

she realized that it was all a dream and not reality, a kind of a reinforcement of the fact that it was nothing but a dream fantasy. Therefore, if it were a dream, there could be no truth in their strained relations, and the whole dream revealed the unconscious, repressed wish of the dreamer that a reconciliation or welding together of the affections might take place. If she laughed, the laugh signified that the strained relation was all a joke and not reality; in fact, so unreal was it all that she was able to sleep peacefully as in the dream.

When we awake from a dream, and the relaxed censor resumes its sway, the resistance again prevents the unconscious thoughts from reaching consciousness, and everything is once more repressed, sometimes very rapidly after awakening. It is this renewed strength and activity of the censor which in part explains the rapid forgetting of dreams. Forgetting dreams, in fine, is due not so much to the fact that

the vagueness of the dream was such that it left no traces in memory, for some of the most intense dreams are quickly forgotten and vague ones persistently remembered, but rather to an unconscious wish to forget. Sometimes only a portion of the dream is forgotten, and these forgotten fragments, which contain dream material so strongly repressed that their forgetting is an intentional act, usually are recalled during the course of a dream-analysis, provided the resistance is not too great.

Thus the disguised dream increases the ability to sleep peacefully, it quiets the energy which would tend to keep us awake, and leads to those two great essentials for refreshing sleep, viz.: relaxation and disinterest.[1] When the unconscious thoughts continually escape the censor, either through their emotional strength or due

[1] For the experimental evidence and a discussion of these two essentials of sleep, see my papers: "The Nature of Sleep," *Journal of Abnormal Psychology*, vol. VI, no. 5, and "The Evolution of Sleep and Hypnosis," *ibid.*, vol. VII, no. 2.

to a weakness of the censor, insomnia results. The treatment of these types of functional insomnia, therefore, must be by psycho-analysis, whose purpose is to still or quiet the disturbing, unconscious thoughts. This is accomplished by the analysis of the dreams, since the dreams best reveal the unconscious and disturbing emotions. In fact, dream-analysis in these cases of insomnia acts like oil upon the troubled waters of the unconscious. Sometimes the sleeplessness is due to fear or anxiety on account of the distressing dreams which disturb sleep or which awaken the subject with a start as soon as he falls asleep. In these cases the sleeplessness becomes an act of defence, the subject forces himself to remain awake to prevent the occurrence of the distressing dreams. It is such types of sleeplessness, with the resulting emotional tension, which cause also severe states of fatigue. In one striking case of anxiety hysteria with in-

somnia, such a process as described above took place. As the dream-analysis proceeded, the anxiety dreams gradually disappeared, the unconscious emotions were stilled, and sleep resulted.

This answers the question as to why we dream or what is the necessity of dreaming? Obviously to protect sleep, to make sleep undisturbed, and thus give us the needed rest for the repair of our broken-down physical and psychical energies. This is contrary to the popular idea that dreams disturb sleep, for the dream is in reality the guardian of sleep. Thus a dream is not a trifle, neither does it deal with trifles. It fulfills a wish of great personal importance to the dreamer and acts as a kind of safety valve for the successful escape of our repressed emotions.

A pretty illustration of this latter mechanism was seen in the case of a young woman, a sufferer from hysteria, in whom a series of vivid and highly dramatized

dreams occurred very frequently. Suddenly, without any apparent cause, the dreams abruptly ceased, and a few days later she developed an hysterical delirium which contained all the characteristics of her previous dream life. In this delirium, the mental condition was that of a dreamy state of consciousness. What had occurred was this: the delirium had replaced the dream, because dreaming had ceased, and the delirium itself acted as a safety valve for her repressed, pent-up emotions which were formerly subserved by the dream. Thus the numerous dreams protected her sleeping consciousness, and when dreaming ceased, consciousness became again protected by the delirium.

Dreams are always egotistic; they refer to one's own person or some elements of one's experience. Sometimes, if the ego does not appear directly in the dream, it may be concealed behind some other person in the dream. Hysteria and dreams, as

already shown, and as will be explained in more detail later, have thus the same mechanism: in the dream the repressed emotional complexes escape in the form of the vivid hallucination of the dream itself; in hysteria in the form of bodily symptoms or the mental state of the hysterical subject.

Chapter VII

Dreams of Children and of Primitive Races

IT has been shown in a previous chapter that a dream is a realization or fulfillment of repressed desires or wishes. In adults, this wish is concealed or symbolized in the manifest content of the dream, and the true wish can be discovered only through a psycho-analysis of the underlying thoughts which give rise to the dream —namely, the latent content. Even in adults, however, the dream may contain fragments of the life of childhood; in reality, it is the child slumbering in the adult's unconscious. Thus the study of children's dreams becomes of paramount importance, not only in showing the infantile elements which are always present in the dreams of adults, but also as offering the best proof of the wish theory of dreams.

In children the wish is clear, and with few exceptions the latent and manifest content are one. The child's wishes during the day become literally fulfilled in the dream at night.

Dreams of little children, in fact, according to my experience, even the dreams of children up to ten years of age, are simple fulfillments of wishes.[1] While children's dreams present no specific problem to be solved, yet because of their simple structure they are of value in affording an easy solution to an important question of dream mechanisms, namely: why does the unconscious furnish the motive power for the wish-fulfillment only during sleep? In answer to this it may be stated that the conscious wish is the dream instigator in children, as it is unfulfilled during the day; but at night it arouses or activates an unconscious

[1] See my paper on "Some Hysterical Mechanisms in Children," *Journal of Abnormal Psychology*, Vol. IX, Nos. 2 and 3, 1914, where a number of examples of children's dreams are given and analyzed.

wish of a similar nature, each reinforcing the other. Since the child cannot completely assert its wishes during the day, the fulfilled wishes appear at night in dreams, as the only function of the unconscious is wishing. The censorship of consciousness also plays a part in the simple wish dreams of children. In the sleep of children, the censor is either very lax or does not exist; if existent, and the child's unconscious or conscious desires are such that they are impossible of fulfillment, a compromise takes place between the demands of the child and the activity of the censor.

Thus the most simple dreams are those of children, because the mental activities and desires of children are far less complicated and less difficult to fulfill than those of adults. Savages are also very childlike in their mental activities, and therefore the dreams of savages, in the few fortunate cases in which it has been possible to collect and study them, strongly resemble the

dreams of children. It is only in children and primitive races that the dream on the surface says what it means without disguise and symbolization. In the civilized adult, too, because of his childhood fantasies and infantile history, we find either many dreams of the same simple type as those of children, or, in the more complex dreams, an analysis can demonstrate the desires of childhood in addition. So we can readily see from this that no matter how much culture and mental growth and social conventionalities have helped to develop us and drag us away from childhood with the advancing years, there is always within us, within our unconscious mental life, condensed and slumbering, our whole childhood history. A wish can awaken our sleeping childhood, can activate it, and it bursts out in our dreams. As Stevenson has so beautifully described it in "Virginibus Puerisque":

"For as the race of man, after centuries

of civilization, still keeps some traits of their barbarian fathers, so man the individual is not altogether quit of youth, when he is already old and honored, and Lord Chancellor of England. We advance in years somewhat in the manner of an invading army in a barren land; the age that we have reached, as the phrase goes, we but hold with an outpost, and still keep open our communications with the extreme rear and first beginnings of the march. There is our true base; that is not only the beginning, but the perennial spring of our faculties; and grandfather William can retire upon occasion into the green enchanted forest of his boyhood."

Both children and adults are so attracted to fairy stories or to romantic, imaginative tales like the "Arabian Nights," because these seem to realize their childhood wishes and day-dreams. Children's dreams, therefore, because elementary, unsymbolized, and undisguised, are interesting and valuable as

illustrating and proving two most important dream mechanisms, viz.: that the only function of the unconscious is wishing, and secondly, that all dreams are fulfillments of these unconscious motives. Concerning children's dreams, Freud states as follows:[1]

"The wish manifest in the dream must be an infantile one. In the adult, it (the wish) originates in the unconscious, while in the child, where no separation and censor yet exist between the foreconscious and the unconscious, or where these are only in the process of formation, it is an unfulfilled and unrepressed wish from the waking state."

From the standpoint of psycho-analysis, therefore, and particularly in clearing up the important problem of hysteria in children, with the consequent prevention of adult hysteria, children's dreams are of value as showing the simplest type of imaginary wish fulfillment. They serve to prove,

[1] "Interpretation of Dreams," p. 489.

more clearly than adult dreams, the theory that all dreams represent unfulfilled wishes. In children's dreams also, the dream instigators (such as the play activities of the day or the reading of fairy or hero tales) may be harmless enough, but the content of each dream, even though activated by such a trifling instigator, represents the fulfilling of important repressed childhood wishes. Thus children's dreams, like those of adults, in spite of their simple character, of the child's elementary desires, and of the apparently harmless instigators, do not deal with trifles, but with very important mental conflicts of the child. For instance, in the case of hysteria in a little girl, which was instigated through jealousy of an older brother because of the maternal over-exuberant attentions to this brother, the following dreams occurred:

DREAM 1. Her brother seemed to be taken away from her to a cave where she also saw her mother dying, and then she

seemed to go to another house where she was very happy and teased by children.

DREAM 2. She and her brother were out together, and a witch plagued her and took her brother away from her and locked him in an enormous cave.

Now these two dreams clearly represented the fulfilling of strong, repressed wishes of the little girl, namely, to have revenge on her brother and mother and banish them from the family circle. By this means she hoped to gain ascendency over the household and thus end the family conflict. Of course such a wish, because impossible of fulfillment in reality, either dominated the little girl's day-dreams or was suppressed into unconscious. The wish, however, was persistently present and was fulfilled at night in dreams, because the censor was relaxed and allowed the undisguised wish to enter the consciousness of the sleeper. The dream used as material certain fairy tales, because these served to fulfill the little

girl's desires. The instigator of these dreams was harmless enough, but the use made of the instigator was to fulfill the unconscious but repressed wish, i.e., to get rid of both mother and brother. Thus out of childhood wishes arise mental conflicts which may cause the important and apparently contradictory dreams of adult life, such as the dreams of the death of a near or dear relative (father or mother[1]) or the embarrassment dreams of nakedness.

Sometimes, too, children will use the material of an interesting fairy story as the content of an entire dream, in order to continue the excitement of the story during the night. A five-year-old boy, for instance, after having had a portion of "Alice in Wonderland" read to him, became intensely excited and interested, so much so that it became necessary to discontinue the reading for the day. However, the next morning on awakening, he sat up in

[1] The so-called Œdipus or Electra-Complex dreams.

bed and spontaneously said: "O dear me! I am surprised to see myself in my own bed, because my Teddy bear went down a hole, and I went after him, and then I thought I swam in my own tears." Here was evidently a pure wish dream, a desire to continue the day's excitement caused by the story, plus the wish to continue playing with his Teddy bear. Another boy, age four, who during the day had been to a children's party, betrayed the wish to continue the good time he had at the party by the following dream: "Daddy, when I am in bed with my eyes closed, I can see Barbara's party."

The dreams of primitive races of men in many ways strongly resemble the dreams of children, because, as was previously mentioned, savages possess many childlike and primitive activities, the same as do civilized children. In fact, up to a certain age, the civilized child is really a savage, with his strong egotism and feelings of rivalry and

jealousy, and his few or no altruistic tendencies. From a psycho-analytic viewpoint all war is a form of reversion to the unbridled fury of our childhood life, at a time when there was no repression. In the child as in the savage, the wish and the thought are synonymous, — there is no distinction or separation; both want their desires immediately gratified, although such gratification may be impossible in reality. The dreams of the American negro, particularly the so-called pure-blooded negro, are simple wish fulfillments, because the mental activities of the race are less complicated than those of the Caucasian.

A Yahagan Indian, for instance, in trading groceries with a settler stated:[1] "Me buy English biscuit and me dream have more English biscuit and things and wake up and find no got any." This is an ex-

[1] This and other dreams of primitive tribes, as well as for the reference to Grubb, were kindly furnished me by the well-known explorer, Charles W. Furlong, F.R.G.S.

ample of a pure wish dream, like the dream of a little child. If a Carib Indian believes he has a specific enemy or dislikes a particular Indian, he will dream that this Indian is attempting to kill him, the thought being father to the wish. He will interpret the dream as an actual attempt on his life, and thus the repressed wish to get "square" with his enemy is fulfilled in the dream, the dream thus furnishing the excuse for his already wished-for revenge.

In a most interesting book,[1] Grubb states that "dreams play a very important part in the life of an Indian and to some extent govern many of his actions. . . . Dreaming is, in the opinion of the Indian, an adventurous journeying of the soul attended by much danger. While the soul wanders, being ethereal, it is able to gratify its desires more freely than if it were in the body. . . . As the Indian

[1] W. B. Grubb, "An Unknown People in an Unknown Land." (Refers mainly to the Lengua Indians of the Paraguayan Chaco region.)

looks upon the body only as a house or as an instrument in the hands of the soul, he considers that what he dreams about is in reality a declaration of the will of the soul and therefore, whenever possible, that will must be gratified through the body." In this attitude of the Indian towards his dreams we seem to have a very simple and primitive conception of the Freudian theory that dreams represent fulfilled wishes. In a previous contribution,[1] the following statement was made: "There is a certain resemblance likewise between the mental life of the savage and the neurotic, for instance, in the relationship of the taboo and the neurotic obsessions or obsessional prohibition, a comparative feature which is best seen in the fear of touching certain objects (*delire de toucher*). Suppression is the result of our complex civilization. Savages, like children, have not learned to suppress."

[1] Isador H. Coriat, "Abnormal Psychology," 2nd edition, New York, 1914 (pp. 331-332).

Several pure wish dreams of these Indians are given by the author, and from these the following is selected as sufficiently illustrating the type of material:

"While sleeping in an Indian village one morning, I awoke long before the first light and noticed a number of men sitting round a fire engaged in an animated conversation. Joining the party, I found that they were laying plans for a hunting expedition. The night before I had heard nothing of such a project. I found that they were proposing to sally forth to some open plains, some distance to the north, where they expected to find ostriches. While listening to the conversation, I gathered that one of the men had just had a dream, and in it he had seen ostriches in that district."

Thus the inability of the Indian to distinguish a dream from reality had betrayed his wish, a condition exactly similar to dreams of civilized children. A four-year-old boy, for instance, on being brought into

a room to view the expected Christmas tree, carefully touched the various branches of the tree with his fingers. This was a reminiscence, no doubt, of a dream in which the tree vanished on awakening, and thus, in this symptomatic action, he wished to assure himself of the tree's reality.

Chapter VIII

Typical Dreams

THE analysis and correct interpretation of a dream presupposes a certain degree of knowledge and technical skill. A dream cannot be interpreted, however, unless the dreamer conscientiously and without resistance furnishes us with the instigators and the complex latent thoughts which lie behind the dream, and from this mass of material the real meaning of the dream can be constructed. There are certain dreams, though, which nearly every one has dreamed in much the same manner, which are clearly defined and need no elaborate interpretation. In fact, the dream really interprets itself, and a knowledge of certain dream symbolisms enables one to penetrate

the inner meaning of such a dream. Because these dreams occur to us all and arise from emotions common to the human race, they have been termed *typical dreams*. The subject of typical dreams is very wide and complex. Only the general outlines can be considered here, since such dreams are markedly symbolic and require for their correct understanding an accurate knowledge of dream symbolism.

A typical dream frequently deals with an unpleasant or painful situation without any unpleasant emotion in the dream itself; in fact, the dreamer may remain totally indifferent to the situation. This is particularly well seen in those dreams in which the dreamer appears only partially clothed in the presence of strangers or friends. The dreamer in such situations is totally unembarrassed, and the spectators completely indifferent to the negligée attire of the subject. For instance, one subject dreamed that he was in his bedroom only partially

dressed, and two women friends seemed to be in the room. He was totally unabashed, while the women did not seem to notice his condition. The meaning of this and of other typical dreams, as, for instance, the dream of the death of a beloved relative, usually father or mother, opens up interesting vistas in an unconscious mental life, particularly the repressed emotions of our childhood.

In the above dream of being partially clothed, it will be noticed that the sense of modesty referable to our bodies, which occurs in all civilized and adult individuals, is totally lacking. It is only in the child or in the very primitive savage that such a sense of modesty has not yet developed, and it is this fact, as will be shown later, which not only enters the make-up of the dream, but provides the explanation for the meaning of the dream. The real emotion of the dream in these cases lies in the dream thoughts or latent content of the

dream and not in the manifest content or the dream as remembered.

Superficially, such dreams seem to contradict the theory that all dreams represent the imaginary fulfillment of wishes, for, one will ask, who wishes to appear naked or partially clothed in public, or who, however depraved in morals, wishes for the death of the father or mother. Such desires belong to a very primitive state of society, or to the age of earliest childhood, when the egotistic child still possesses many of the instincts of the savage and will desist from nothing to gain its own ends. Such desires, if they existed in childhood, seem to have disappeared in our adult life, but in reality they are only repressed into the unconscious. Thus such types of dreams revert to our childhood, when jealousy of one of the parents existed, or when the child had so little modesty that insufficient clothing failed to cause the slightest embarrassment. No one can doubt that such

emotions take place in children, particularly when the child, as occurs in so many cases, has a stronger emotional attachment for one parent than for another. Therefore, the wish concealed within such a type of dream does not actually exist in adult life, but did at one time exist in the childhood of the individual and became subsequently repressed. The repressed feelings are so successfully kept down by our moral censorship that they appear only in dreams. The typical dream therefore, does not contradict the wish theory, but actually confirms it.

The dream of the death of a parent, either the father or the mother, according to whether the dreamer is a son or daughter, represents a family conflict arising in early childhood. The son, for instance, becomes jealous of the attention of the mother for the father and wishes to replace the latter in her affections. Thus a mental conflict arises, and the only manner in which, accord-

ing to the childish idea, such a replacement can be accomplished, is for the father to be out of the way, or absent, which to the mind of the child is synonymous with death. The child struggles against this idea, as such a conception is opposed to its innate moral attitude, and as a result of the struggle, the wish is strongly repressed in the unconscious. It appears later in adult life in the form of a dream of the death of the father, whose meaning is that although the dreamer does not now wish his father dead, yet the desire once existed at some early period of the individual's life. In the daughter the opposite process takes place; it is the dream of the death of the mother, because in very early childhood the girl wished to replace her mother in her father's affections.

Such types of dreams represent the struggles and perplexities of our infantile mental life, and like all typical dreams are repressed wishes from our infantile reminis-

cences. The typical dream, then, contains wishes which we will not admit in our waking life, but secret wishes, dating from our earliest infancy, there find expression. This applies to all typical dreams, although the acknowledgment of this fact will be found very difficult by the uninitiated. In this type of dream of the death of a dear relative, there is usually deep grief, although the death of such a relative may have been most remote from the mind of the dreamer. The dream means that the dreamer wished the relative, no matter how near or dear, really dead. Of course, this will excite an indignant denial in every one, but the matter becomes clear when it is emphasized that such a wish does not exist now, but did exist at some remote period of childhood. Sometimes the dream is literal, sometimes in a veiled and disguised form.

This typical dream makes up the Œdipus-motive of childhood; every child which has such wishes is in reality a little Œdipus.

With the advance of adult culture and of the ethical and moral interpretation of life, such a wish, because it is incompatible with our personality, is repressed into the unconscious. In all of us this strongly repressed emotion exists, but is under control. Because it bears so strong a resemblance to the myth of Œdipus, such a group of repressed ideas is termed the Œdipus-complex. Normal individuals successfully repress it however, and it only appears in their dreams. An unsuccessful repression of the complex may give rise to various psychoneurotic disturbances, and these psychoneurotics, therefore, show in their symptoms many residuals of their childhood mental and emotional make-up.[1]

Thus the symbolism of these typical dreams does not belong to the dream itself or to the dreamer, but to the unconscious think-

[1] For the discussion of the relation of the Œdipus-complex to nervous diseases, see my paper, "The Œdipus-Complex in the Psychoneuroses," *Journal of Abnormal Psychology*, vol. VII, no. 3, 1912.

ing of the human race. The dream merely takes advantage of this unconscious symbolism for the purpose of disguising the dream. Since the emotion which produces the dream is a common emotion of mankind, it can, when it occurs in a social group, either give rise to a myth, as shown in the Œdipus story, or, if in the individual, to the typical dream.

An example of such an Œdipus dream is the following:

DREAM. He seemed to be in a store, and his father was there, like a shadow and acting in the capacity of a clerk.

ANALYSIS. The subject in his early childhood had developed a feeling of resentment towards his father and an over-exuberant love for his mother. Consciously, he had never wished his father dead, but in the dream he has placed his father in the background; in fact, he has become a mere shadow. Note, too, how he further humiliates his father. He makes him a

clerk in the dream, whereas in reality his father was the proprietor of the store in which he appeared.

The following dream of a young man offers an excellent illustration of the non-embarrassment dream of nakedness. It will be noted that the dream is a more intense form of the episode of being insufficiently clothed, yet both types of dreams represent the same repressed desire carried over from childhood:

DREAM. An elderly woman took the dreamer to a pond of water which had muddy banks. It appeared as though he were to bathe in this pool. She had with her a little girl, and it seemed as if it were planned that the child bathe with him. No bathing suits were visible. Apparently he was expected to bathe naked, and he hinted to the woman that such a procedure would not be exactly proper. The woman replied that everything would be all right. Then he went

into the water naked in front of the child and the woman. There was not the slightest sense of embarrassment; in fact, there was a feeling of pleasure in the nakedness and splashing in the water. After he had finished bathing, he clambered up the bank, and neither he nor the two spectators seemed embarrassed.

ANALYSIS. This dream is typical. The child was unknown to the dreamer, while the woman was partially recognized as a neighbor with whom he had only a slight acquaintance. So far as could be determined by the analysis, there were no dream instigators, neither did the subject know the origin of the dream. The dream, therefore, must have been the symbolization of some repressed thoughts from the unconscious mental life. It will be noticed that in this dream the subject is not ashamed of his nakedness, although the spectators in the dream were strangers to him and both of the opposite sex. In fact, he was not

only indifferent, but experienced a keen sense of pleasure in the nakedness and splashing in the pool. This dream cannot express the fulfillment of an adult wish, since social conventionalities and the restraints imposed by culture and adult modesty would be decidedly against such a wish being fulfilled, even in a dream. The dream must, therefore, like the Œdipus-complex dreams, have had its origin in the past life of the individual, when such a desire existed. This desire, with its abandonment of all social restraint, could only have existed in childhood; in fact, all these dreams of being naked or appearing in company with insufficient clothing can be traced back to a period in childhood when such wishes existed and were not repressed. Such a dream, therefore, represents a wish to be younger, to be a child again, with all the wild abandon of a child.

Other typical dreams which very fre-

quently occur are those of tooth pulling, flying, falling, fire, dreams of burglars, etc. It is impossible to enter into the meaning and analysis of all these types of dreams. One dream will be given however, a typical flying dream. Like all flying dreams, this signifies in part a wish to do as one pleases, to be free from social restraint, and not bound down by the conventionalities of culture and civilization. This desire existed in childhood, but it is impossible of fulfillment in our complex civilization, and consequently the childhood desire is fulfilled only in a dream. These dreams are characterized by a keen sense of delight and freedom. An example of such a fantastic and imaginative flying dream is as follows:[1]

DREAM. "I dreamed we were living in a town on a hill-slope which was skirted by a steep ravine. On the further side of the ravine a winding road went through

[1] Given verbatim as written by the dreamer.

the woods. My mother asked me to go to the other end of the town on an errand. I started but concluded first to take a walk, so I went to the road in the woods and walked a long distance. Suddenly I saw some clothes hanging on a bush as if to dry. I knew some one was near and became frightened; I turned to go back. A man stepped into the road in front of me. He was dressed in a rough negligée shirt and dark trousers with a leather belt. His face was fine, almost delicate, and he had extremely curly yellow hair and closely cut beard. It was so yellow that it looked almost like metal. I remember thinking the man out of keeping with his clothes. He simply stood there and looked at me intently. I felt that I could not go deeper into the woods and it was impossible to get past him into the town.

"Suddenly I bethought me of the power I had to rise in the air at will. I concentrated all my thoughts upon escaping in

that way. As I went up and up, I looked steadily into the face of the man standing silently in the road watching me until he seemed a mere speck in the road. Then I moved toward the village. I could see the forest and the road and noticed many telegraph wires stretching beneath me. As I reached the ravine at the edge of the town, I thought it best to descend, as the people might wonder at seeing me in the air. I started down, but I went faster than I intended to go and barely missed being stranded on the telegraph wires. I realized that I must reduce my speed or be hurt, so I exerted all my will power and succeeded in alighting safely on my feet. I walked home without doing the errand I started for and went into the house to my mother. Then I awoke."

The discussion of typical dreams leads to another subject of great interest, which has recently attracted the attention of psycho-analysts, namely, the relationship

between dreams and myths. In general it may be stated that the psychological structure and meaning of both dreams and myths are the same. A myth is a waking dream, a fantasy. Dreams frequently originate from the emotions common to mankind and thus produce the typical dreams already described, and the same common emotion gives rise to typical myths. An analysis of typical dreams, therefore, furnishes the best standpoint for the analysis of universal myths and legends; for instance, the childhood wish for the death of the father as forming the groundwork for the Œdipus-complex dreams and Œdipus myth or the dreams of nakedness with lack of sense of shame as furnishing the basis for the myth of a Paradise or Garden of Eden. Both these dreams and myths are symbols, and such symbolism has its roots in the unconscious. In the individual this unconscious symbolism leads to dreams; in the race and society, to myths, legends,

and fairy tales. The myth is therefore a fragment of the repressed life of the race.

Both myths and dreams are activated by unconscious mental processes, particularly the infantile and primitive elements of the unconscious with their consequent repression. We dream, not only in sleep, but also have our artificial dreams. It is these artificial dreams which, as individual products, may enter into the spirit of a race and so give rise to myths and fairy tales. The ultimate origin of all myths is to be found in the creative faculty of the unconscious, a faculty which is equally able to make night dreams or artificial dreams, myths, and fairy tales, the only difference being, not in the fundamental mechanism, which is always identical, but in the use of the material employed and its dramatization. Thus is explained the horror of the dreams of the death of near and dear relatives, which were wished, not in adult life, but in the early, prehistoric period of our child-

hood and lie deeply buried in our adult unconscious. The wish revealed itself only in dreams when the censor was relaxed or ceased to act, but even here the meaning of the dream can be brought out only through a searching psycho-analysis.

Myths, like dreams, are symbolized, and the myth, which is really the manifest content, contains within itself the latent emotions of the collective race spirit, and thus comes to express something which its outer form does not suggest or signify. Such symbolisms have many dream-like attributes. They are not only highly condensed products of the thought of the race, but like typical dreams they have their roots in the archaic and primitive types of racial thinking. Thus in a more or less modified form they can appear as almost identical myths in various ethnic groups, which may be separated by immense periods of time and under different conditions of cultural advancement.

The symbolisms which are so frequent in art and in ecclesiastical architecture, are also examples of such symbolic thinking applied to the creative imagination. The creative imagination itself, which is really a type of a day-dream, is constantly striving to express its desires and wishes, thus resembling our dreams at night. The artist and the poet, like the dreamer, express their thoughts in symbols whose origin is frequently unknown to the individual, but which can repeatedly be traced to the unconscious mental life. It is there that the motive or creative impulse lies. An excellent example of such a symbolization in popular thought is the mediæval idea of the devil. Analysis of the conception of the devil shows that it is really the exteriorization of a forbidden and repressed wish. This is well seen in Giotto's painting of the temptation of Judas, where the devil is portrayed as a shadow behind Judas and pushing forward the hand of Judas for the

pieces of silver. In "Faust," too, Mephistopheles is symbolized as the guilty conscience, the forbidden desire projected outwards in the shape of a devil. As so clearly expressed by Taylor:[1]

"But how are sins thought to come to men and women in the Middle Ages, and especially to those who were earnestly striving to escape them? Rather than fruit of the naughtiness of the human heart, they come through the malicious suggestions, the temptations, of a Tempter. They were in fine the machinations of the Devil."

[1] "The Mediæval Mind," vol. I, p. 487.

Chapter IX

Prophetic Dreams

IN the astronomical sciences, the future may often be accurately prophesied; for instance, the movements of the stars, the return of comets after their vast journeys through space, the coming of eclipses; or in chemistry, the periodic law by which the existence of many new elements was predicted. Contrary to the popular belief, however, it is extremely doubtful if dreams can in any way foretell future events. Freud states as follows concerning this point:

"The belief in prophetic dreams numbers many adherents, because it can be supported by the fact that some things really do happen in the future as they were previously foretold by the wish of the dream.

But in this there is little to be wondered at, as many far-reaching deviations may be regularly demonstrated between a dream and the fulfillment, which the credulity of the dreamer prefers to neglect."

For instance, many people have dreamed of some burning ambition being realized, and some time later this ambition is fulfilled in reality. The wish has thus been fulfilled both in the dream and in actual life. From this we must not conclude that the dream possesses any prophetic function, or that it can in any way forecast the future, but one must interpret both the dream and its later fulfillment as being merely the realized wish. The wish produced the dream, and in the ambition of every-day life to fulfill this wish there was a constant striving, and finally it was actually fulfilled. The dream took place because a dream never concerns itself with trifles, and consequently the fulfillment of the wish had a strong personal motive.

Sometimes, also, we dream of a certain person whom we have never met before and several days later or even the next day, lo! to our surprise, we meet the individual. The dream is not prophetic. What occurs is this. The strange individual dreamed of is usually a condensation, like a composite photograph, and on meeting the actual stranger, we unconsciously take one element of this composite dream figure and apply it to the stranger. Thence arises the illusion, for it is only an illusion, of having met a total stranger, who had been previously seen only in a dream. In fact, if such accounts as these be carefully analyzed, it will be found that the person dreamed of never actually resembled the person later met.

During sleep, also, the brain admits and is influenced by impressions received by the various organs of the body, impressions sometimes of so slight a character that they are not felt in the waking state. In morbid

conditions of certain organs, therefore, it is possible that in their early stages these conditions, which are not noticed at all by the waking consciousness, may give rise to various types of dreams, particularly dreams of anxiety. Medical writers have long admitted this significance of the dream thus protecting sleep and drawing the attention of the sleeper to morbid disturbances of various organs. Freud, who seems to have thoroughly reviewed the literature on the subject, states as follows concerning these types of dreams:

"Serious disturbances of the internal organs apparently act as incitors of dreams in a considerable number of persons. Attention is quite generally called to the frequency of anxiety dreams in the disease of the heart and lungs. . . . Tissié even assumes that the diseased organs impress upon the dream content their characteristic features. The dreams of persons suffering from disease of the heart are generally very

brief and terminate in a terrified awakening; the situation of death under terrible circumstances almost always plays a part in their content. Those suffering from disease of the lungs dream of suffocation, of being crowded, and of flight; and a great many of them are subject to the well-known nightmare which, by the way, Boerner has succeeded in producing experimentally by lying on the face and closing up the openings of the respiratory organs. In digestive disturbances the dream contains ideas from the sphere of enjoyment and disgust. Finally, the influence of sexual excitement on the dream content is perceptible enough in every one's experience, and lends the strongest support to the entire theory of the dream excitation through organ sensation." [1]

Of course attempts at such diagnostic performance from a dream are full of disappointment and fraught with the greatest danger.

[1] "The Interpretation of Dreams," pp. 27–28.

Sometimes a temporary physical disturbance may act as the inciter of a dream, but becomes so disguised by the censor for the purpose of protecting sleep and thus preventing awakening, that the disturbance itself remains unknown to the sleeper until he awakens. A pretty example is the following dream of a young married woman. She dreamed that she was feeling ill and consulted a woman physician, who said to her: "You are worrying about something, a man by the name of X." The analysis of this brief dream is interesting. On awakening, she found that the left eye was swollen and inflamed apparently from some insect bite during the night. The name of the eye specialist whom both she and her husband had consulted in the past, and in whom she had great confidence, was Doctor X., the name being identical with the one in the dream. Thus the pain and discomfort of the swollen eye sent a disguised substitute in the form of a distorted and un-

recognizable dream into the consciousness of the sleeper, so as not to awaken her. The dream was really a desire or wish on the part of the censor to protect the sleeper, and this wish was fulfilled by translating a bodily discomfort into a meaningless dream. The dream therefore did not disturb sleep; in reality it protected it. The discrepancy concerning the absence of pain or discomfort in the dream is readily explained when we remember that the emotion of discomfort belonged to the latent content and not to the manifest content of the dream.

A dream may often solve situations, important crises, and mental conflicts which may baffle one in the waking life. The situation and the conflict are cleared up in the dream by a kind of unconscious incubation of wishes, and only in this sense the dream may be said to be prophetic.

An example of this is the following. A young woman, after her betrothal, began

to be troubled by worries, perplexities, and mental conflicts concerning the decisive step she had taken, wondered if she really loved her betrothed, and whether or not it might be well to break the engagement. One night she had the following dream:

DREAM. She seemed to be in a large house, partly clear and partly dimly recognized; her fiancé was there, only in the dream he seemed to be her husband. Her mother-in-law was also present, knitting, and paid not the slightest attention to her. Then it seemed as though she came down-stairs with her hair disarranged and wearing a light dressing-gown.

ANALYSIS. This is a pretty example of a prophetic wish dream, which solved the situation which was baffling her and causing the perplexity in her waking life. In the dream, her mental conflict is cleared up, the problem has been solved for her by her secondary consciousness during sleep. In the dream, she felt thoroughly at home in

the house, although it did appear strange; no one noticed her, and yet her feelings were not hurt or ruffled; and she was able to go about clothed in a dressing-gown without the slightest embarrassment. Now this situation could only have taken place where there was great intimacy, and such intimacy could only have been brought about if she were a member of her fiancé's family, that is, actually married to him. The dream is a wish dream of family intimacy. Therefore, in spite of her doubts, she really wanted to marry this particular person, to become a member of his family. Her problems are solved in the dream; her real, unconscious wish has neutralized her perplexity and is fulfilled. But since the fulfillment can only be brought about in the future, the dream is prophetic only in the sense that her wish for a happy marriage is projected into the future and the perplexing situation solved, in the form of a dream.

I cannot leave the subject of prophetic dreams without another example of practical medical interest. A five-year-old boy had the following dream:

DREAM. A number of dogs came to the door of his house, and one little black dog actually knocked at the door. As he was coming up the steps, he grew larger and larger and was changed into a large and fierce white dog. Then he came up to the little boy and started to eat him, a procedure which was not objected to, because the little boy felt that he would not remain in the dog's mouth very long.

This is a typical anxiety dream which often gives rise to nightmares in children. From this dream a temporary anxiety hysteria was predicted in the child, a nervous disturbance which actually took place a short time later. The boy became dissatisfied because he did not care to live in the country; he wanted the excitement of the city. His uncle, who was a physician,

lived in the city, and the boy had visited him shortly before the dream took place. Therefore a simulated illness which later took place, in which he claimed that he had an earache, pretended to cough, etc., were all for the purpose of again visiting his uncle. The symptoms completely disappeared within a few days, on advising the parents to use purposeful neglect of the child's complaints.

The point which I wish to emphasize by this brief recital is this: that the morbid anxiety produced both the dream and hysteria; both had the same mechanism, and from the dream it was possible to predict with a fair amount of certainty the onset of psychoneurotic symptoms. In fact, these symptoms were actually predicted at the time of the dream, and several days before the symptoms themselves had made their actual appearance.

I am very skeptical concerning prophetic dreams which actually foretell the future.

From a strictly scientific standpoint, such an interpretation would be very superficial in that it did not take into full cognizance all the complex factors which may produce a dream. For instance, it must be proven, in the analysis of such a dream, that the event "foretold" in the future never existed as a wish in either the conscious or unconscious thought of the dreamer. In my experience, I have yet failed to find such a genuine prophetic dream.

Chapter X

Artificial Dreams

BY an artificial dream is meant a dream which a person consciously makes up when requested to fabricate what he would consider to be a genuine dream. When these artificial dreams are analyzed, they will be found to contain the same mechanisms as genuine dreams, and behind them will be discovered identical unconscious mental processes. In the analysis of such artificial dreams, the same wishes appear as in real dreams. How does this interesting process take place? How can a conscious imitation of a dream contain the same elusive and wish-fulfilling thoughts as a real dream? It is here that the theory of psychical determinism comes to our aid.

It has been shown that there is no more room for chance in the mental world than

there is in the physical world. The unconscious and likewise the foreconscious exerts a persistent dynamic influence on our behavior, on the formation of complexes, in every element of our thoughts, in the actions of every-day life and in our dreams. Thus every conscious mental occurrence bears a direct and causal relation to its unconscious or foreconscious source. For this reason, any series of thoughts or ideas given at random, any association or group of associations in the so-called free association procedures, are really not free, but are motivated or caused by unconscious or foreconscious mental processes. In sleep, this type of mental activity causes dreams; during the day it produces reveries and symptomatic actions like slips of the tongue or pen. All reveries, like all dreams, are the fulfillment of wishes. The foreconscious or unconscious can be brought into activity only by a wish or desire, and the realization of that wish in the thought

processes is either the night dream or the day revery. Sometimes this process of day-dreams is simple, sometimes it is highly dramatized, like the day-dream of the lover to have a quiet home and a happy family, or of the boy who wishes and at the same time identifies himself with the heroes of history or romance.

Thus the revery, like the dream, results from the same motivating process, a simple or highly disguised wish, and in it can be found the same mechanisms as in dreams. The day-dream, too, may be called the manifest content of our latent or repressed wishes. Thus a revery is the product of an individual fantasy, sometimes voluntary, sometimes involuntary, but in either case not the product of chance or of logic. It differs from the genuine dream only in point of time, one taking place at night, the other during the day. This day-dreaming has been termed "autistic thinking," and its chief characteristic is to represent desires im-

possible of fulfillment in reality, as actually fulfilled in the imagination during the day. The symbolism of both dreams and autistic thinking has its roots in the unconscious; it is not made or invented, it is only discovered by the analysis. As Bleuler states in his description of autistic thinking:[1]

"Each of us has also his fairy tale. He does not indeed believe himself to live it; only when he is quite alone and his thoughts are let loose does it come to light. The man is then rich, attractive, healthy, and handsome. He always chooses those advantages in which he is most hopelessly lacking. Directly reality gains its sway, the plaything will be thrust hastily back into the cupboard, where it is hidden, not only from strangers, but from the owner himself; for, once outside the dream, he is not at all aware how far he can really identify himself with its characters. The cupboard

[1] E. Bleuler, "Autistic Thinking," *American Journal of Insanity*, 1914.

into which the toy is put is our own brain, and it never shuts tight. Without our noticing it, the imprisoned fairy very often stretches out a hand. She guides our taste in the choice of a tie, she guides our hand when we make the flourish to our signature. By our hearing, our voice, the choice of our phraseology, she shows the expert the trend of our aspirations."

Thus in our reveries we can never wholly emancipate ourselves from our wishes and our ambitions, which are really our innermost desires, and it is these wishes which make up our artificial dreams and give them the same mechanism and significance as the spontaneous dreams. For instance, a young woman who had a sense of timidity and inferiority, when asked to give an artificial dream, replied very significantly: "I can't make up a dream that is not what I'd like — I'd like to be a great orator and talk and hold an audience." Thus the day-dream expressed the fulfillment of her

wishes, and these wishes were a kind of compensation for her own defects of character and her feeling of inferiority.

When a subject, therefore, is asked to fabricate a dream, that is, to produce an artificial dream by stating at random any thoughts which may come into his head, such a product is not the haphazard fantasy of his waking thoughts (because such a thing is impossible) but is motivated or produced by his conscious or unconscious wishes. For instance, on one occasion I requested a severe stammerer to fabricate a dream, and he immediately replied: "I dream that I am addressing a large audience without stammering." On another occasion, I asked a subject whose nervous disturbance had produced an outward impression of stupidity, to fabricate a dream, and the immediate answer was: "I dream that I am bright and alert." In both these instances the replies showed fulfillments of wishes, the same as in genuine dreams.

A highly intelligent unmarried woman, who was undergoing the psycho-analytic treatment, at my request and in my presence wrote the following artificial dreams. These are given verbatim with the outlines of the analysis of each dream, to explain the underlying wishes.

ARTIFICIAL DREAM I. "Washing a little newly born baby in a wash bowl. There seems to be a woman in bed, not well enough to be up. Face is not distinct, but the hair is dark. The woman seems to be myself. The baby is taken out of the bowl and given to her to nurse. Then a tall, happy-looking, fair-haired man came to the door. He appears younger than she, and she is happy to see him."

ANALYSIS. Her wish for a happy marriage and motherhood is fulfilled in this artificial dream as a pure imaginative product, the same as the wish for motherhood appeared in a genuine symbolized dream a few nights previously.

ARTIFICIAL DREAM II. "An enormous glass chandelier in a concert hall full of people. It is a vocal recital. I am on the stage singing."

ANALYSIS. She has always longed to sing in public, but her nervous disturbance (morbid fear) made such a thing impossible. This artificial dream therefore represents a fulfillment of her desire to sing in public freely and spontaneously.

ARTIFICIAL DREAM III. "Interior of a Dutch house, and a Dutch housewife with a funny head-dress, making bread on a big board. There is a window at her right, and kitchen utensils are hung up on the wall. Bread then seems to be in pans. She is putting it in the oven, and as she turns around, a troop of from four to six children come in from school, and she greets them and runs around to get dinner for them."

ANALYSIS. The instigator of these dreams was a copy of *The Necklace* by

Vermeer of Delft which hung in my office. The dreamer had been in Holland and had recently been reading a book of travel about Holland. In this travel book, the father and mother were represented as travelling with their two children. The father knew Dutch history and so kept the children informed; the mother in the book seemed to know all about Dutch housekeeping. In this artificial dream she identifies herself with the mother and wishes that she were in the mother's place. Therefore, like the first artificial dream, this dream represents, in a somewhat different arrangement of material, a wish for motherhood and a happy home.

ARTIFICIAL DREAM IV. "She seemed to be a young woman again, at college and walking on the campus with other girls."

ANALYSIS. A wish to be younger and to live her life over again.

In all these artificial dreams, a desire or wish is actually fulfilled or realized; in

fact, an idea which merely existed in the region of possibility is here replaced by a vision or mental image of its accomplishment. Thus we have the same mechanism as in genuine dreams.

Artificial dreams, like genuine dreams, have frequently interwoven within them childhood fantasies, such as the imagined family conflicts or romances of the child. This is particularly seen in the day-dreams of children and adults, both of which bear a strong relationship to hysterical fantasies. These day-dreams or reveries serve for the fulfillment of wishes and for the righting of the conflicts of life, both of which cannot be realized in actuality. They realize, in the imagination, either personal ambitions or erotic feelings.

Experimental dreams, produced artificially by hypnotic command, also substantiate many of the theories of Freud. For instance, in some experiments when the command was given to dream something

grossly sexual, the resulting dream expressed the sexual ideas, not literally, but in a symbolized form, thus proving experimentally that the censor was at work, and the dream consisted of the formation of a manifest from a latent content. These and other experiments have demonstrated that the unconscious complexes determine for the main part the character of our dreams, and that this unconscious is capable of a symbolization of our latent thoughts.

Chapter XI

Dreams and Nervous Diseases

THE dream is not only of theoretical interest in elucidating certain problems of abnormal psychology and of the unconscious in particular, but it stands in the center of the psycho-analytic treatment of the neuroses. It is this psycho-analytic treatment which represents the latest and most logical advance ever made in medicine in the treatment of certain functional nervous disturbances. Psycho-analysis is not suggestion. Suggestion merely removes certain symptoms temporarily, psycho-analysis permanently, by eliminating the unconscious ideas or complexes which caused the psychoneurotic disturbance. The fundamental condition and therefore a complete understanding of

the reason for a psychoneurosis can never be reached by suggestion.

The term psycho-analysis is applied to that particular form of treatment and investigation of the neuroses as first elaborated by Freud, whose object is to remove the unconscious sources of the individual's nervous disturbance. The treatment is generally applied to relieve that class of nervous sufferers presenting such symptoms as obsessions, morbid fears, and compulsive thoughts and acts, often out of harmony with the person's training and character. It is also helpful in clearing up many personal peculiarities in those who are not actually nervously diseased.

For instance, children quickly learn to repress certain sensuous and anti-social tendencies, and as adult life is reached, there is an inclination to preserve these inwardly but very actively, as a hidden source of certain pleasures and abnormal cravings. We all of us thus lead double

lives, and without definitely passing into the realm of the pathologic, we are all more or less double personalities, i.e.: our veneer or false disguise of outward social conventions and our true inward, unconscious selves, with our repressions carried over from childhood, our abnormal cravings and savage instincts, our constant fight against temptation, and our occasional yielding to it, if not actually because of a strong moral sense, at least inwardly in our reveries during the day and in our dreams at night. Thus, a highly refined and cultured man once dreamed of killing his stepson, because the mother actually paid more attention to him than she did to her husband. Culture and refinement had repressed the wish which was fulfilled in the dream, a proof of the primitive instinct of jealous rage which the dreamer had carried over from his infantile thinking. It is these repressions, this unconscious personality, which often crops out in the dreams of the normal in-

dividual as well as those who are nervously sick. Well does Shakespeare, with the intuitive insight of a great poet, make the doctor say in Macbeth, referring to the sleep-walking of Lady Macbeth:

"Infected minds
To their deaf pillows will discharge their secrets."

Psycho-analysis is the only form of the investigation of the neuroses which explains *why* certain symptoms occur, as in the past physicians have been too prone to interpret nervous symptoms, particularly the peculiar and contradictory behavior of hysterical patients, as a form of inexplicable stubbornness. Furthermore, the analytic investigation of the symptoms not only gives both patient and physician an insight into the nervous disease, but this investigation also acts as the treatment itself, that is, the repressed feelings are set free, and with this liberation, the symptoms gradually disappear. In the individual, repression is a moral function; in the masses or

in the race, it is a social function. When a mental conflict arises between our individual repressed impulses and our moral, ethical, or religious censorship, we have a neurosis in the form of an obsession, compulsive ideas, hysterical or anxiety or psychasthenic states or fluctuations in mood, either an abnormal exaltation or an abnormal depression. When the mental conflict takes place among the masses, we have the various types of social aggression, which tend to upset the equilibrium of civilization and lead to various grades of industrial revolutions or to such bloody cataclysms as the French Revolution.

These repressed thoughts lie in the unconscious, and since the dream represents the most direct road for the investigation and understanding of the unconscious, the dream becomes the most potent instrument in the removal of symptoms arising from the repressed emotions in the unconscious mental life. No one, however healthy

minded or nervously unstrung, no one, no matter how frank or sincere, can know his unconscious thoughts. They only come to the surface in symptomatic actions, such as slips of the tongue or pen which are motivated by unconscious feelings, or in dreams. In the dream, fragments of the unconscious mental life, but disguised and symbolized and distorted out of all proportion to their natural semblance, come to the surface in the mind of the sleeper, and it is only by a knowledge of the science of psycho-analysis and of its technical methods that these fragments of the unconscious can be interpreted and understood. The dream then gives us the key to the unconscious thoughts which are persistently creating the patient's symptoms, which make and keep him nervously ill, and therefore dream-analysis becomes the most important method in that form of psychotherapy known as the psychoanalytic treatment.

Since the unconscious possesses only one function, — wishing or desiring, — both dreams and neurotic symptoms thus become symbolic or literal wish fulfillments. Paradoxical as it may seem, something is gained by the hysterical symptoms, as in the case of hysterical blindness which will be described and analyzed later in the course of this chapter. Of course, this feeling of gaining something is an unconscious mental process, of which the symptoms are merely the fulfillment in a disguised form. Hysterical symptoms are wish fulfillments symbolized, exactly like dreams.

Through a mental mechanism which cannot be discussed here, because it would involve too many technicalities, the repressed, unconscious thoughts are frequently converted into the symbolic, physical symptoms of the hysteric. For instance, in the case of a woman who had double vision due to hysteria (that is, all objects appeared double to her), it could be shown on an-

alysis that this double vision was not an accidental occurrence, but actually bore a strong, causal relationship to her hysterical mental state.

This double vision appeared almost immediately after an emotional shock, when she found that her husband had been unfaithful to her. It immediately flashed across her mind that her husband was leading a "double life" (her own expression), and a more detailed analysis demonstrated that this idea was symbolized by seeing objects double. In fact, after the emotional shock, she first saw her husband double, and it was only later that this doubling spread to other objects. In her dreams, too, all objects appeared double, thus proving that the double vision was not due, as in most cases, to an organic affection of the eye muscles, but in this particular case had a psychical origin and was a symbolization of the woman's conception of her husband. Indeed, when she first saw her husband double,

there was associated a great anxiety and fear of losing him through his unfaithfulness, and therefore the double vision was at first a reinforcement of a wish to retain her husband's affections, and only later did it symbolize his double life. Thus this symptom, in its symbolization, condensation, and wish fulfillment, like every hysterical symptom, bore a striking resemblance to the structure of a dream.

Since inversely, too, the formation and structure of a dream bears an extraordinary resemblance to an hysterical symptom, dreams are very valuable for exploring the unconscious mind of the hysterical. An hysterical symptom is a repressed wish attempting to find an outlet; a dream is a repressed wish in which the outlet is taking place in the process of dreaming. Both are symbolized wishes, and both can be understood only through psycho-analysis.

Stammering, also, is frequently a symbol of an unconscious mental process, the

speech defect arising in an effort to conceal a repressed thought or idea, often an idea of an unpleasant or shameful nature which continually tends to obtrude itself in consciousness. Like a slip of the tongue, stammering is not accidental, but is motivated or caused by an unconscious mental process of which the sufferer is not aware.[1]

The following case demonstrates how the study of the dreams of an individual not only gave an insight into the mechanism of that individual's nervous disease, but likewise furnished the material for the successful cure of the condition. The case in question refers to a condition of hysterical blindness in a little girl of eleven.[2] In this case it could be shown that childhood hysteria, like adult hysteria, has the same mechanisms, in that the hysterical symp-

[1] Isador H. Coriat, "Stammering as a Psychoneurosis," *Journal of Abnormal Psychology*, vol. IX, no. 6, 1915.

[2] For a complete report of this case, the reader is referred to my paper on "Some Hysterical Mechanisms in Children," *Journal of Abnormal Psychology*, vol. IX, nos. 2–3. 1914.

toms expressed the fulfillment, often symbolic, of a repressed wish, exactly the same process which takes place in the dreams of normal individuals. Thus an understanding of the psychology of dreams furnishes us with the data necessary for the understanding of hysteria. In children, however, the mental processes are much more simple than those of adults, and consequently their dreams and hysterical symptoms are far less complicated; in fact, as previously pointed out,[1] they are literal fulfillments of undisguised wishes.

The little girl lost her eyesight within a period of a few weeks, becoming almost completely blind. A complete examination of the eyes and the nervous system revealed the fact that there was no evidence of any organic disease. The condition was therefore interpreted as purely functional, a form of hysterical blindness, particularly since the child showed other

[1] See chapter VII, Dreams of Children.

evidences of hysteria, such as a nervous cough, hysterical convulsions, and an inability to feel touch and pain over one entire side of the body.

In order to understand the mechanism of this hysterical blindness, it was determined to undertake a study of the little girl's dreams as offering the readiest means of access to her unconscious mental conflicts and wishes. In this I was fortunate in securing the intelligent co-operation of the little patient's mother. The following dreams were recorded. The dream instigator as ascertained follows each dream in parenthesis.

DREAM I. She was chasing her pet squirrel around the house, and it also appeared as if the squirrel chased her. (She has a pet squirrel.)

DREAM II. The house took fire, and all the family were saved except her baby brother (eighteen months old), who was burned up. (The chimney had recently

been cleaned out, because the family feared it would catch fire.)

DREAM III. She was coming from a moving-picture show with her mother and her younger brother S. (age nine), and her elder sister O. (age thirteen). Then she saw a man in a near-by store, and because she felt he had no right there, as the store was closed, she called up the proprietress of the store, telling her that she would guard it. She remained near the store and sent her mother and the other two children home. (She had recently been to a moving-picture performance.)

DREAM IV. She and her brother (S., age nine) were coming down the street, and through a crack in the board-walk she saw a penny, and she stooped to pick it up. Then she saw pennies all around, and she filled her pockets full. Then a man came and shot her brother S. and killed him, and she felt badly. Then the man also shot at her, but merely frightened her.

DREAM V. Her baby brother G. was missing. He had run away and gone up to church, and she started to run after him, and then he turned and ran into a snowdrift and disappeared.

DREAM VI. She and her three-year-old brother (R.) and a little girl playmate, B., were sliding down hill with their sleds. Finally R. ran into a snowdrift and disappeared, and B. and she ran on and left him there. (The instigator of these last two dreams was frequent coasting with her sled.)

DREAM VII. She was visiting B. with her father and was riding through the subway.

DREAM VIII. She was in school, happy, studying her lessons, and with all her schoolmates.

In analyzing this series of dreams, their simple character, undistorted by symbolization, stands out prominently. Then, too, nearly every dream could be found to be

instigated either by some happening during the day or by some mental conflict of the nature of an unfulfilled wish, the wish, however, becoming completely fulfilled in the dream. It was found also that all the dreams represented unfulfilled conscious and unconscious wishes which were repressed during the day.

The instigators of some of these dreams, so far as could be demonstrated, have already been given in parenthesis at the end of each dream. Although the dream instigators were harmless enough, yet the content of each dream represented the fulfilling of important repressed childhood wishes, relating principally to family conflicts and jealousies, particularly toward her younger brothers and sisters. This is not at all surprising when we remember that the feelings of most children for their younger brothers and sisters is far from being altogether one of affection. In fact, there is a feeling of rivalry and jealousy

toward the younger ones of the family, particularly if these younger members in any way hinder or interfere with the child's play activities.

Thus the child is an egoist; it has little or no altruistic or family feelings. It sees in its elders an oppressor and interprets the younger members of the family as rivals for the parental love which it feels should be showered on it alone. This rivalry is not only seen in the love of the son for the mother and of the daughter for the father, but likewise in the relationship between brothers and sisters, particularly if they happen to be younger. The child not only wishes its younger rivals dead (or out of sight, which is synonymous for the child), but if this rival in any way interferes with its activities, the wish for its death or disappearance is actually fulfilled in the dream. Sometimes the wish in very young children is clearly indicated in their speech; in other older children

the wish is suppressed. For instance, a little boy of my acquaintance, when asked if he loved a new arrival in the shape of a little brother, replied that he would "throw him down the elevator well", and later showed his disgust with him by saying: "He can't talk or anything." Freud's case of Hans, too, showed his coolness toward a new arrival by stating that "He had no teeth." Facts such as these, in the form of conscious jealousy associated with an unconscious wish to put the younger member of the family aside, could be elicited in our case.

For some period the little patient had shown a jealousy of her younger brothers and sisters, and at times, particularly at Christmas, she accused her father and mother of "speaking more about their presents" (referring to the younger children) "than of mine." She is apt to feel badly also, unless her mother takes her to entertainments to the exclusion of the other

children. Toward her baby brother, who was eighteen months old at the time the hysterical blindness began, she has shown a certain amount of ambivalence,[1] in that during her waking moments she reiterated her love for him, whereas she systematically wished him out of the way in her dreams.

The child's first difficulty with the eyesight occurred while she was at school. Her mother had been away for several weeks, and during her mother's absence the maid suddenly left the house. Thus there devolved upon her the partial care of the house and also of the younger children. She resented this added labor, as it interfered with her play activities, and this feeling was accentuated by the added jealousy towards her younger brothers, which she had displayed in times past.

[1] A term applied in psycho-analysis which gives the same idea two contrary feelings, such as hating and loving or repulsion and attraction, or which invests the same thought simultaneously with both a positive and negative character.

Her nine-year-old brother S. plays with another boy about his own age, and this also made her jealous, as she wished to play with the boy alone. The play activities of children frequently have an associated erotic component, such as in swinging and in muscular activity. Out of this mental attitude of jealousy and of what she considered an interference with her play activities, she developed the idea (a wish) that if she were ill, the added family labor would be taken away from her, and thus she would be free to play again. Thus the purposeful mental action arose, something would be gained by a conversion of this wish into blindness, so as not to see her surroundings and the children. However, the blindness was not a selected one, directed to the younger children alone, but also comprised her school and play activities in such a manner that she could not see to read the fairy stories of which she was fond, the blackboard at school,

or her normal outdoor sports. That is, her converted wish defeated her own ends, the blindness became general, and she was, so to speak, "hoisted with her own petard."

After the mechanism of her blindness as a converted wish became understood through the dream analysis, it was this mechanism which furnished the hints for the psychotherapy and, therefore, cure of the condition. The child was taken out of school and not allowed to play or read, and meanwhile a promise was held out to her that she would again be allowed to play, read, and return to school as soon as her eyesight was better. The dreams furnished strong evidence of this persistent wish to resume her school and play activities, and it was on the basis of the dreams that the psychotherapy was carried out. By the use of this simple and logical method, when the child, who was quite intelligent, saw that nothing further was to be gained

by her blindness, since it defeated its own ends by being total and not selective, the vision gradually became normal. The symptom of blindness by this simple psychotherapeutic method not only disappeared, but the converted wish that was lying at the bottom of her hysteria likewise vanished.

Thus this little girl's hysteria resulted from a struggle between her conscious feelings and her unconscious wishes, with the result that the latter gained the upper hand, leading to the hysterical blindness. Like many hysterical patients, paradoxical as it may seem, she gained something by being nervously ill, in this case the gain being a relief from household drudgery which would follow if she could not see what to do. Every dream, like every hysterical symptom, is a gain, a wish fulfilled.

For instance, an important and distressing symptom of many functional nervous

disturbances is the feeling of unreality, in which the surroundings appear far off, like looking through the wrong end of an opera glass, vague, and dream-like, in which it seems as if the individual were partially or completely cut off from the physical universe. These unreality feelings frequently arise because the subject finds that reality is too painful to bear, because he feels that he cannot struggle successfully with the perplexities of life. Consequently the subject comes to live in an ideal, dream world of his own making and building, where everything is set to right, and where there are no difficulties and struggles. This ideal world is really the land of his heart's desire, and so calm is it, so safe does he feel, that he finally chooses the world of his own ideas rather than the world of physical reality. Thus the unreality gains the upper hand and finally dominates the personality.

The neurotic thus comes to live within himself or rather within the unreality of his

neurosis. The inherent factor, the real mechanism at the bottom of every neurosis, is a mental conflict. It follows from this that although there may be a congenital disposition to nervousness, no one of us is born with a nervous disease, but we acquire it as a result of a maladaptation to surroundings, of not adequately meeting the issues of life, or from our repressed emotions and mental conflicts. In many nervous disturbances, there is a withdrawal from the world of reality and from the issues and conflicts of life, which are all evaded by first consciously living in a world of painless unreality from which these issues are absent and which finally gains the upper hand.

Psycho-analysis as carried out through a study of the dreams is of value not only in the nervously sick, but in the normal individual as well. It enables us to know our own weaknesses and prejudices, the causes of our successes or failures, our repressions,

vague fears, and superstitions, and to point out the path for the remedying of these mental and moral and ethical defects. Freud states concerning this point:

"Whoever has had the opportunity of studying the concealed psychic feelings of persons by means of psycho-analysis can also tell something new concerning the quality of unconscious motives which express themselves in superstition. Nervous persons afflicted with compulsive thinking and compulsive states, who are often very intelligent, show very plainly that superstition originates from repressed hostile and cruel impulses. The greater part of superstition signifies fear of impending evil, and he who has frequently wished evil to others, but because of a good bringing up has repressed the same into the unconscious, will be particularly apt to expect punishment for such unconscious evil in the form of a misfortune threatening him from without." [1]

[1] "Psychopathology of Everyday Life." p. 311.

As an example, a neurotic man, whom I had the occasion to psycho-analyze, one day, in the course of treatment, brought me the two following dreams:

DREAM 1. He seemed to be running an elevator, and with him was a man whose foot became caught between the elevator and the well, as the former was ascending, but nevertheless he kept on running the elevator.

DREAM 2. He seemed to be talking with a man and then started to mount the seat of a wagon, and as he did so, the man reached the seat before him, as if to steal the horse and wagon. Thereupon, in a manner which was not altogether clear in the dream, he toppled the wagon over, and it then seemed as if the wagon were full of iron bars. These fell upon the man and pinioned him down, and he stood on top of the pile and called for the police.

Apparently these two dreams were meaningless, except that they showed a wish on

the part of the subject to bring injury and disaster to each man. It developed that he disliked the man in the first dream for his arrogance, while the man in the second dream he had known ever since both were little boys. This latter person once threw a stone and struck the subject on the back of the head, and since then he had often thought that this head injury may have been responsible for his nervous disturbance. Hence the scheme of revenge in both cases and the repressed wish that evil might befall each, although this wish was only fulfilled in the dream and never in reality. In the course of the analysis, it developed that the subject was very superstitious. He would not cross a funeral procession but would wait for the procession to pass, because he felt if he did so that he would develop some mental trouble. Walking under a ladder always signified to him that bad luck would follow. Sometimes, in order to prove to himself that he was not

superstitious (a kind of a defence reaction), he would purposely, for instance, sit at a table making thirteen or laugh at people who wouldn't do so, yet all the time feeling that evil or death would overtake him. Thus his superstitious fear of impending evil arose because he wished disaster would happen to others, not consciously so, but repressed into the unconscious and only appearing in his dreams. The fear of evil happening to him was therefore a reversal of his repressed wish that evil might happen to others.

The end of all psycho-analysis is twofold: first, to educate the patient to become an independent personality by directly freeing him from his neurosis and therefore from his infantile limitations, so that when the dependence of the physician is cut off, the patient can be put on his own feet, so to speak; and secondly, to relieve the repressed emotions so that they may be indulged in freely and unhampered, partly

by conscious control and partly by conducting those emotions to a higher and less objectionable goal. This last process is termed *sublimation*, and if properly carried out in the hands of a skilled psycho-analyst, the repressed instincts become unchained and thereby can no longer produce a neurosis, and the conflict between repression and the attempt on the part of the individual to find an outlet for the repression, which is the process that causes the nervous malady, disappears.

It is the dream which guides us into the patient's unconscious, repressed emotions; it is through the dream, too, that the final sublimation, the freeing from the neurosis, is reached.

THE END

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